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A. L. Williams

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The World's Saviors

ANALOGIES IN THEIR LIVES
EXAMINED AND INTERPRETED

A Study in Comparative Religions

BY

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PREFACE

WE have been interested for many years in a comparative study of the lives of the World's Saviors. We have given several series of lectures upon the subject to the congregations which we have had the privilege and honor to serve. The favorable reception which the presentation of the subject received has encouraged us to publish the results set forth in the lectures in book form.

The knowledge of the facts revealed by the study of comparative religions is requisite to a true understanding of religion. The partial theories of religion have all been invalidated by modern investigations. No theory can stand that does not interpret facts. But the use often made of comparative religions against religion itself is to be

regretted. The most disastrous attacks upon all religion and especially upon Christianity are based upon the similarities in the lives of the World's Saviors. These facts can no longer be ignored. The results of scholarship have made it impossible to claim that the lives or teachings of any particular Savior, or the rites, ceremonies or symbols connected with a particular religion, are unique. Skepticism finds in these analogies an arsenal of facts to be used against the claims of religion and the historical existence of many of its founders, even of the Christ himself. Can these arguments be met? Is there any interpretation other than that offered by the skeptic? The issue must be squarely met—not by denouncing the facts but by seeking the inner meaning. If religion is based upon truth, there must be some reason, an occult significance, in these wonderful sim-

ilarities—the analogies are far too close to be accounted for by mere coincidence.

We believe truth has nothing to fear. The facts when rightly understood do not militate against religion, but immeasurably strengthen it and places it upon an impregnable foundation. The facts here set forth have also an important bearing upon Masonry, as will be clearly seen by every Master Mason.

In the following pages we have first set forth the facts and then given their interpretation. The main part of the work must necessarily consist of references to various authorities,—it is only from such sources that we know about the ancient religions. We have, however, only cited writers of high authority—men whose scholarship give them the right to speak. We have endeavored to compress the work into as small a compass as possible; for this reason several lines of comparison have

been omitted. We trust, however, enough has been given to awaken a desire for further study of comparative religions; we also trust the interpretation of the analogies may throw light on the hidden side of religion—the deeper spiritual truths which the forms and analogies symbolize.

CHARLES H. VAIL.

ALBION, N. Y., June 7, 1913.

The World's Saviors

INTRODUCTION

FROM time to time great Teachers have appeared in the world—the Founders of great religions. The adherents of each religion have often claimed for their own founder a superiority over others, and sometimes an exclusive claim to Divine origin is set up. Thus has arisen a rivalry of claims as to which of the great personages who have appeared in the world's history, is entitled to recognition as the true Savior or whether all should be accepted as sent of God or the claims of all rejected.

A study of ancient history reveals the remarkable fact that stories of Divine Saviors resembling that told of Jesus of

Nazareth in the New Testament are found in nearly, if not all, the great religions of antiquity.

The most important Saviors mentioned in history are the following:

Jesus of Judea.

Krishna, Gautama, Wittoba, Indra of India.

Osiris, Horus, Thoth or Hermes of Egypt.

Zoroaster and Mithra of Persia.

Tammuz and Adonis of Babylonia and Syria.

Attis of Phrygia.

Apollonius, Orpheus, Hercules, Bacchus, Artemes, Hyacinth, Sandar, Aesculapius, Marsyas, Aratus of Greece.

Quetzalcoatl and Huetzilopochtli of Mexico.

Confucius, Tien, Laotsze, Yu of China.

Mohammed of Arabia.

Baldar and Freyr of Scandinavia.

Prometheus and Augusta of Rome.

Bacab of Yucatan.

Samheim of Ancient Ireland.

Melkarth of Tyre.

Marduk of Phoenicia.

Bel Merodach of ancient Babylon.

These great Personages have all received Divine honors—been worshipped as Gods or Sons of God—and have played a part in their respective religions practically identical with that ascribed to Jesus of Nazareth in the Christian religion. The similarities in the lives of these great Teachers not only extend to the important events—the virgin birth, crucifixion, resurrection, ascension, etc.—but also to the moral and spiritual teaching, the rites, ceremonies, symbols, and the display of supernatural powers; in fact, nearly every important feature in the life of Jesus has its prototype in the religions which antedate Christianity.

We shall now proceed to set forth these facts, not in the spirit of destructive criticism, but to evidence the fundamental unity of all religions and the spiritual significance underlying their common allegories, symbols and rites.

CHAPTER I.

MESSIANIC PROPHECIES, ANGELIC HERALDS AND VISITORS, AND MIRACULOUS STARS.

I. MESSIANIC PROPHECIES.

1. *Universality of Prophecy.* Nearly all the religions of the world contain prophecies of the coming of a Divine Savior.

Many texts have been pointed to in the Old Testament as prophetic of the coming of Christ, but it is now contended by many scholars that no passage in the Hebrew Scriptures actually refers to Jesus of Nazareth. However that may be, the Jews, in common with other nations, cherished strong anticipations of the arrival of some Mighty Deliverer. But the chief element of their hope was the expectation of the complete restoration of the Israelitish na-

tionality, and they looked for this glorious time in the immediate future. As stated by Dr. Forbes, "Each Old Testament prophet regards the latter days as at hand or near, and represents the time of salvation, Messiah, and the Kingdom, as closely connected with, and the immediate outgrowth of, the great historical movements of his own era." (*Essays: Doctrinal and Practical*, p. 190.)

The origin of this Messianic hope is not far to seek. After the glories of the Davidic Kingdom, came strife and rebellion, to which was added successive invasions that brought disorders, immoralities, and superstitions, and reduced Israel to the brink of ruin. But the faithful remnant, inspired by the memory of their former glory, endeavored to repair the fortunes of their fallen nation. It was this effort at national regeneration that marks the rise of Hebrew prophecy. Theirs was the hope

of a good time coming, when their King would rule in Jerusalem and when their religion would be triumphant and all nations would flow into Zion.

The Hindus long indulged similar anticipations with regard to the triumph of their religion. Their Seers prophesied that at the end of the Kali Yuga, which began 3102 B. C., there will be another incarnation of Vishnu called the Kalki Avatara. When he comes, he will sweep away darkness, relieve the earth from sin, and cause justice and truth to reign everywhere.

The Chinese Bible also contains a number of Messianic prophecies. One of the old commentators says, "By consulting the ancient traditions we know that though the Holy One will be born upon earth, yet he existed before anything was made." Another prophecy runs thus, "The Holy One will unite in himself all the virtues of heaven and earth. By his justice the world

will be re-established in the ways of righteousness. He will labor and suffer much. He must pass the great torrent, whose waves shall enter into his soul; but He alone can offer up to the Lord sacrifice worthy of Himself." Again, "We expect our King. When he comes he will deliver us from all misery. He will restore us to new life." (Cited in Child's *Progress of Religious Ideas*, p. 211.)

In Persia we find the same Messianic expectancy. Their Messiah was to be King, the Anointed One, the head of the Divine Monarchy. Mr. Faber, in his *Origin of Pagan Idolatry*, says that Zerdusht, "in the latter days, declared that a pure virgin would conceive; that as soon as the child was born, a star would appear, blazing even at noonday with undiminished lustre." (Vol. II., p. 97.) Mr. Munday quotes the prophecy thus, "In the latter times a virgin shall conceive a child with-

out intercourse with man; and when he is born a star shall appear shining in the daytime, in the midst of which the form of the virgin maid shall be seen. But ye, O my sons, before all nations, shall see the rising star. When, therefore, ye behold it, go the way it shall lead you; worship the newborn child, and offer him gifts. He is the Word who established the heavens." (*Monumental Christianity*, p. 168.) The *Zamyad Yast* speaks of the gods who are to perform the restoration of the world. "It is they who shall restore the world, which will [therefore] never grow old and never die, never decaying and never rotting, ever living and ever increasing and master of its wish, when the dead will rise, when life and immortality will come and the world will be restored at its wish. When the creation shall grow deathless and the Drug [Satan] shall perish." (*Zamyad Yast*, iv.)

In Buddhism we find the prophecy of the coming of another Buddha. Gautama says, "Monks, in the days when men live eighty thousand years, there will arise in the world a Buddha named Metteyyo, a Holy One, a supreme Enlightened One, endowed with wisdom, in conduct auspicious, knowing the universe; an incomparable Charioteer of men who are tamed; a master of angels and mortals, a Blessed Buddha; even as I have now arisen in the world, a Buddha with these same qualities endowed." (Cited in *Buddhist and Christian Gospels*, from the Siamese Edition, p. 185.)

In Egypt we find the prophecy of the birth of the Messiah and Savior Si-Osiris or Horus. The story as given by Griffeth runs thus: "Setme-Khamuas, the son of Pharaoh Mer-ma-ra [King Rameses II.], took to wife his sister Mehwesekht, whom he loved extremely, but they had no child, and their hearts were grieved because of it.

The childless wife is spoken with one night, by superhuman visitants, in a dream. They tell her [or words are spoken to the effect] that she shall conceive and bear a child; Khamuas, her husband, is also informed in a dream that his consort, who is called his sister, just as Isis is the sister of Osiris, has conceived and will bear a son. 'The child that will be born, he [shall be named] Si-Osiris [Osiris's Son]; many are the marvels that he shall do in the land of Egypt.' " (*Stories of the High Priests of Memphis*, p. 43.)

2. *Prophecies by the Figure of a Serpent.* In Genesis we read, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel." (*Genesis* III., 15.)

We find the serpent as a symbol of evil in many old religions. Mr. Faber says: "The Egyptians, though they allowed him

to be the ocean at the time when the chief Sun-god was driven into the Ark, evidently considered him also as a type of the evil principle; for, in addition to the sentiments which they entertained of him as the parent of all ill, he is also said to have been the father, by the snake Echidna, of the serpent which guarded the golden apples of the Hesperides and which is displayed on the sphere with its head crushed beneath the heel of Hercules." (*Origin of Pagan Idolatry*, Vol. I., p. 445.)

Krishna also crushes the head of a serpent or treads it under foot. A representation of this may be seen in *Monumental Christianity*, fig. 62. Another author tells us that "The image of Krishna is sculptured in the ancient temples [of India] sometimes wreathed in the folds of a serpent that is biting his foot, sometimes treading victoriously on the head of a ser-

pent." (*Progress of Religious Ideas*, Child, Vol. I., p. 72.)

We find the same thing in Mexico. In the Mexican Antiquities it is said, "A messenger from heaven announces to the first woman created that she should bear a son who should bruise the serpent's head, and then presented her with a rose." (Vol. VI.) In Aztec times the goddess Cioacoatl is pictured in a garden with a single tree, round which is twined a serpent with a human face which seems to whisper in her ear. (Veytia's *Hist. Antiq. de Mexico*, cited in *The Great Law*, p. 92.)

The same prophecy is found in Persia. The ancient Persians had a tradition of a virgin from whom they predicted would be born, or would spring up, a shoot [son] who would crush the serpent's head and thus deliver the world from sin. (*Ruins of Empires*, Volney, p. 183. See also Moor's *Hindu Pantheon*, plate 13, and Cal-

met's *Fragments*, serpent head plate, figs. 4 and 5.)

In *Monumental Christianity* the Egyptian Orante is represented as treading upon a serpent (fig. 63), and Horus as piercing the head of a serpent with a long spear (fig. 64).

The conflict with the serpent was universal. Says Mr. Williamson, "In Egypt Ra is supposed to be engaged nightly in fighting the serpent Apepi, whom he always conquers. Horus-Osiris is also a serpent slayer. Apollo kills the python, while the infant Bacchus, whom Herodotus identifies with Osiris, is represented as strangling two snakes. In Babylon and Ninevah, while Baal, the beneficent Sun-god is typified as usual by the disk and serpent, Moloch, the burning and parching power of the great luminary, is represented by the serpent without the disk or circle.

Baal, as Tammuz, also slays a snake or dragon." (*The Great Law*, p. 91.)

II. ANGELIC HERALDS AND VISITORS.

In many instances angels herald the birth and visit the new-born Savior child. We are told that the birth of Jesus was proclaimed by an angel who said to the shepherds, "I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David a Savior which is Christ the Lord, . . . and suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace among men in whom he is well pleased." (*Luke II.*)

We find the same celestial interest in the birth of Buddha. We read in the Buddhist Scriptures:

“Joyful and ecstatic, in thirteen troops,
Sakko and Indo and angels white-stoled,
Seizing their robes and sounding high
 praises,
Did Asito the hermit see in noonday rest.

“Seeing the angels with minds rejoicing
 and delighted,
He made obeisance and forthwith spake
 thus:
Why is the assembly of the angels exceed-
 ingly pleased?
Wherefore do ye seize your robes and wave
 them?

“When there was a battle with the devils,
A victor for the angels and the devils de-
 feated,
Then there was not such astonishment;
What portent is it that the deities have seen
 that they rejoice.

“They shout and sing and make music,
They whirl their arms and dance:

I ask you, O dwellers upon Meru's height.
Remove my doubt quickly, O venerable
ones!

“The angels answer:

The Bodhisat, the best incomparable gem,
Is born for weal and welfare in the world
of men,
In the town of the Sakyas, in the reign of
Lumbini,
Therefore we are glad and exceedingly
pleased.

“He, the highest of all beings, the head-
person,
The chief of men, the highest of all creat-
ures,
Will set rolling the wheel [of religion] in
the hermit-named forest
Like the roaring mighty lion mastering the
deer.”

(*Sacred Books of the East*, Vol. X., Part
2, p. 124.)

Then Asito, on hearing the announcement, left his abode and, like the shepherds, sought the birthplace of the wondrous child. Angels play an important part at the birth of Krishna and also attend the scene of Confucius's birth. It was not an uncommon thing for the angelic hosts thus to pay their homage to the newly born Saviors of men.

III. MIRACULOUS STARS ANNOUNCE THE BIRTHPLACE.

Stars play a conspicuous part in the births of several of the World's Saviors. Of Jesus it is said, "We have seen his star in the East and have come to worship him." (*Matthew II., 1.*)

Zoroaster's birth was also announced by a star at noonday. Krishna had his star, which the prophet Narada examined on visiting him, and pronounced him of di-

vine descent. Buddha's birth was also announced by a star. "The immortals decide that he should be born when the flower star first appears in the East."

The ancients took great account of stars and employed them in all important events, especially in the births of their Gods and Saviors.

CHAPTER II.

MIRACULOUS BIRTHS.

THE belief in miraculous births was common to antiquity. Nearly every nation had a festival at or near the 25th of December in honor of the birth of a Divine Being. These incarnations were generally referred to as immaculate conceptions and the persons thus born were called Saviors. The advent of the Saviors here mentioned preceded the Christian Era, some of them by thousands of years.

I. KRISHNA.

Krishna was an incarnation of Vishnu. His mother's name was Devaki and his birth was regarded as miraculous. Vishnu

said, "I will Myself become incarnate in the eighth conception of Devaki." At the time of his birth his foster-father, Nanda, had come to the city to pay his taxes or yearly tribute to the king. Though of royal descent, he was born in a dungeon, which was miraculously illuminated at his birth, while a chorus of devas or angels saluted him. (*The Great Law*, p. 22.)

The natural phenomena which accompanied his birth are thus described: "On the day of his birth the quarters of the horizon were irradiate with joy, as if moonlight was diffused over the whole earth. The virtuous experienced new delight, the strong winds were hushed, and the rivers glided tranquilly when Janardana was about to be born. The seas with their own melodious murmuring made the music, whilst the spirits of the nymphs of heaven danced and sang; the gods, walking the sky, showered down flowers upon the

earth; and the [holy] fires glowed with a mild and gentle flame. At midnight, when the supporter of all was about to be born, the clouds emitted low, pleasing sounds, and poured down rain of flowers." (*Vishnu Purana*, Book V., Ch. III.)

Devaki is described as addressing her new-born child thus: "God of gods, who art all things, who compriseth all the regions of the world in thy person, and who by thine illusion hath asumed the condition of an infant, have compassion on us." (*Ibid.*)

A representation of Devaki with the infant Savior in her arms may be seen in Lundy's *Monumental Christianity*, fig. 96, and in Moore's *Hindu Pantheon*, plate 59.

II. GAUTAMA.

Gautama, a later Hindu Savior, about 600 B. C., is said to have been born of a

virgin mother, Maya, by the overshadowing of Shing-Shin, the Holy Spirit. Gautama, who became Buddha, declares that "When the future Buddha is descending into his mother's womb, she is pure from sexuality." (*Meddling Collection, Dialogue*, 123.)

Heaven and earth unite to pay homage to the young child. "The devas in space seizing their jeweled canopies, attending, raise in responsive harmony their heavenly songs, to encourage him to accomplish his perfect purpose. Then the Naga-ragas filled with joy, earnestly desiring to show their reverence for the most excellent law, as they had paid honor to the former Buddhas, now went to meet Bodhisattva. They scatter before him Mandara flowers, rejoicing with heart joy to pay such religious homage; (and so again) Tathagata having appeared in the world, the Suddha angels rejoiced with gladness, . . . because

creation, engulfed on the ocean of pain, was now to obtain perfect release." (*Fo-Sho-Tsan-King*.) All nature was visibly affected. All cruel and malevolent beings conceived a loving heart, all diseases and afflictions among men were healed without a cure applied, the confused sounds of beasts were hushed and silence reigned, the whole world of sentient creatures enjoyed peace and tranquillity. "The Royal Father beholding his son, strange and miraculous, as to his birth. . . . The Queen Mother beholding her child, born thus contrary to laws of nature, her timorous woman's heart was doubtful." (*Ibid*, 36, 38.)

We are told that Gautama as soon as he was born, took seven steps and declared, "This birth is in condition of a Buddha; after this I have done with renewed birth; now only am I born this once, for the purpose of saving all the world." (*Ibid*, 18.) This reminds us of the statement later as-

cribed to Jesus in the *Gospel of the Infancy*. When in his cradle he said to Mary his mother, "I am Jesus, the Son of God, the Logos, whom thou hast brought forth, as the angel Gabriel announced to thee; and my Father hast sent me for the salvation of the world." (Sec. I.)

III. HORUS.

The birth of Horus, one of the Egyptian Saviors, was of a virgin mother, Isis, and his advent was celebrated on the 25th of December. Says Bonwick: "He is the great God—loved of heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls of temples. . . . He was presumably the child of Deity. At Christmas time, or that answering to our festival, his image was brought out from that sanctuary with peculiar ceremonies, as

the image of the infant Bambino is still brought out and exhibited in Rome.” (Bonwick’s *Egyptian Beliefs*, p. 157.)

The Egyptian story of the miraculous conception and birth of Horus, including the Annunciation and Adoration of the Messianic infant, was engraved in stone and represented in four consecutive scenes upon the innermost walls of the holy of holies (the Mesken), in the temple of Luxor, which was built by Amen-hetep III. about 1700 B. C. Gerald Massey described the scenes thus: “In these scenes the maiden queen Mut-em-Ua, the mother of Amen-hetep, her future child, impersonated the virgin mother, who conceived and brought forth without the fatherhood. The first scene on the left hand shows the god Taht, as Divine Word or Logos, in the act of hailing the virgin queen and announcing to her that she is to give birth to the coming son, (that is, to bring forth the Royal

Repa in the character of Horus or Aten, the divine heir). In the second scene the ram-headed god Kneph, in conjunction with Hathor, gives her life. This is the Holy Ghost or Spirit that causes conception, Kneph being the spirit by nature and by name. Impregnation and conception are apparent on the virgin's fuller form. Next, the mother is seated on the midwife's stool, and the child is supported in the hands of one of the nurses. The fourth scene is that of Adoration. Here the infant is enthroned, receiving homage from the gods and gifts from men. Behind the Deity who represents the Holy Spirit, on the right three men are kneeling, offering gifts with the right hand, and life with the left." (Engraving and passage in Massey's *Ancient Egypt*, Vol. II., p. 757, also *Natural Genesis*, by same author, Vol. II., p. 398.)

In *Monumental Christianity* may be seen

a representation of Isis and Horus—the infant Savior on his mother's knee, while she gazes into his face. There is a cross on the back of her seat. (*Monumental Christianity*, Lundy, plate 92.) In the *Signs and Symbols of Primordial Man*, p. 123, may be seen a figure of Sebek-Net, an earlier form of Isis, suckling Horus.

IV. OSIRIS.

But Egypt had other Savior-Gods. Osiris was also born at the winter solstice of an immaculate virgin, etc. When he entered the world a voice was heard saying, "The Lord of all the earth is born." Like the advent of Jesus, Buddha and Krishna, his birth was proclaimed amid a great light, while all nature was hushed and stood still. (See *Ancient Egyptians*, Wilkinson; *Religion of the Ancient Egyptians*, Weideman; *Egyptian Beliefs*, Bonwick.)

The story concerning Jesus is found in St. James' Apochryphal Gospel, the *Protevangelium*. Joseph is reported as saying, "I looked up into the sky and saw the sky astonished and saw it standing and the birds of the air keeping still. And I looked upon the earth, and I saw a trough lying, and work people reclining; and those that were rising did not carry it up, and those that were conveying anything to their mouth did not carry it, etc.—all nature was motionless and a hush fell on all creatures. (*Anti-Nicene Fathers*, Vol. VIII., p. 365.)

V. TAMMUZ.

In Babylon we find Tammuz, the Sun-god of Eridu, worshipped as a Savior. He is described as "the only-begotten son of god Ea." His mother's name was Istar. She is pictured as Mylitta with the infant

Savior Tammuz on her knee. (*Monumental Christianity*, fig. 93.) In the old Acadian hymn she is invoked as "O Virgin Istar." (Sayce's *Hibbard Lectures*, 1887, p. 268.)

In other respects also there are correspondences with the Virgin Mary. Istar is represented with her divine child in her arms, her head being surrounded by a halo, and crowned by twelve stars. Like Mary, she was addressed by the title "Queen of Heaven." (*Great Law*, p. 29.) The Carthaginians worshipped a "Great Mother" who seems to be identical with Tanith Artemes, the "Heavenly Virgin, and the Arabian Lat was worshipped by the Nabataeans as mother of the gods, and must be identified with the virgin mother whose worship at Petra is described by Epiphanius." (Robinson-Smith's *Religion of the Semites*, p. 56.)

VI. MITHRA.

Mithra of Persia is another Savior whose birth was celebrated at the winter solstice. He was also born in a cave or grotto. Mr. Child, in speaking of the Persian religion, says, "Their most splendid ceremonials were in honor of Mithraism, called the Mediator. They kept his birthday with many rejoicings on the 25th of December, when the sun perceptibly begins to return northward after his long winter journey." (*Progress of Religious Ideas*, Vol. I., p. 272.)

Dr. Carus, in speaking of this Savior, says, "In the right season a Savior, Saoshyant, will be born of a virgin who will conceive while bathing in the pure waters of a lake. The Savior is called Mithra, the Glorious One, who is a manifestation of God as much as its corona is a manifestation of the sun. This Savior will be the mediator between God and man. He will

smite the fiend and establish God's kingdom on earth, called Khashathra Vairja, the Kingdom of Perfection. On his appearance the dead will arise and the age of immortality begin. Then Mithra will set in judgment." (*The Open Court*, Vol. XIX., p. 416.)

The author of the *Heathen Religions* says, "The Persians celebrated a splendid festival called Merrhagan or Mergan, derived nominally from Mehr, the sun, the object of which was to commemorate the birth of Mithra, or the return of the god of day to the northern hemisphere. In Rome, the seven-hilled mistress of the world, the same festival was observed on the eighth of the calends of January, or the 25th of December, under the name of *Natalis solis Invicti*: a day of universal rejoicing, illustrated by illuminations and public games." (*Heathen Religions*, Gross, p. 287.)

VII. ZOROASTER.

Zoroaster, another Persian Savior, was said to be miraculously conceived. A ray of Divine Glory enters the mother of Zoroaster just as the Holy Ghost overshadowed Mary. (*Buddhist and Christian Gospels*, Edmunds, p. 21.) As soon as he was born, "such a light shone from his body as illuminated the whole room." (*History of Persia*, Malcolm, Vol. I., p. 494, note.)

VIII. QUETZALCOATL.

Quetzalcoatl was a Mexican Savior. He was supernaturally born and his festival also held at the winter solstice. According to Hartland, one version of the Quetzalcoatl legend "records his birth from a precious stone swallowed by his mother Chimalma. In a variant the Lord of Existence, Tonacatecutli, appears to Chimalma and

her two sisters. The sisters were struck dead by fright, but he breathed upon Chim-alma, and by his breath quickened life within her, so that she bore Quetzalcoatl." (*Legend of Perseus*, Hartland, Vol. I., p. 132.) In the Mexican Antiquities, fig. 54, is given a representation of the Mexican Virgin suckling her child.

IX. BACAB.

Bacab, the Savior of Yucatan, is represented as having been born of a virgin by the name of Chiribirias. (Kingborough's *Antiquities of Mexico*, Vol. VI., pp. 164, 165.)

X. HUETZILOPOCHTLI.

The Aztecs had a Sun-god Savior, Huetzilopochtli, who was miraculously born and whose chief festival was at the winter sol-

stice. (*Legend of Perseus*, Hartland, Vol. I., p. 126. See also Sahagun's *Hist. de Nueva Espana.*)

XI. FREYR.

The ancient Scandinavians had their greatest festival at the winter solstice. It was in honor of the divine birth of Freyr. "They called the night on which it was observed Mother-Night, as that which produced all the rest; and this epoch was rendered the more remarkable as they dated from thence the beginning of the year, which among the northern nations was computed from one winter solstice to another, as the month was from one new moon to the next. This feast, which was very considerable, was named Jul, and was celebrated in honor of Freyr or the sun, in order to obtain a propitious year and fruitful seasons. Sacrifices, feastings, noc-

turnal assemblies and all the demonstrations of a most dissolute joy, were then authorized by the general usage. Those answered to the Saturnalia of the Romans and were in a great measure renewed afterward among the people on occasion of the festival of Christmas." (Mallet's *North-ern Antiquities*, p. 110.)

XII. ATTIS.

Attis was another virgin-born Savior. Frazer, in speaking of Attis, says, "His birth, like that of so many other heroes, is said to have been miraculous. His mother Nana was a virgin who conceived by putting a ripe almond or a pomegranate in her bosom." (*Golden Bough*, Vol. IV., p. 219.)

XIII. BACCHUS AND ADONIS.

The birthday of the Greek Bacchus and the Syrian Adonis were both held at the

winter solstice and both were regarded as Saviors.

XIV. YU.

There is an old tradition that Yu was born of a virgin, who conceived him from the rays of a star. (*Progress of Religious Ideas*, Child, Vol. I., p. 205.) The image of Shing Mon, the Mother Goddess, is universal in China and represents a woman with a glory round her head, and a babe in her arms, or seated on her knees. Tradition describes her as a virgin. The child, exposed, in his infancy, was found and brought up by a poor fisherman. He became a great man and performed wonderful miracles. (*Ibid*, p. 218.)

XV. JESUS.

The story of the supernatural birth of Jesus is familiar to all and need not here be repeated.

see 1st John 10th chap, verse 6.

Besides those already mentioned there were many others, such as Aristonmenes, Augustus, Arabus, Alexander the Great, and the elder Scipio, etc. These were all Sons of God and believed to have been begotten by the Holy Ghost. (See Frazer's *Golden Bough*, Vol. IV., p. 72.)

In all the Eastern countries may be seen the sculptured figures of a mother and her babe, on monuments bearing the marks of great age. The worship of the virgin mother and her babe prevailed everywhere throughout antiquity. Thus previous to Mary the mother of Jesus, history speaks of Maya, mother of Gautama, Devaki of Krishna, Celestine of Zulis, Bacab of Chiribirias, Chimalma of Quetzalcoatl, Semile of the Egyptian Bacchus, Minerva of the Grecian Bacchus, Prudence of Hercules, Alceus of Alcides, Shing-Mon of Yu, Mayence of Hesus, etc. All these and many others were as confidently believed to be

virgins in giving birth to the Saviors, as Mary the mother of the Nazarene. The story of the miraculous birth, then, is much older than Christianity, as evidenced by its connection with the various Saviors who lived hundreds and thousands of years before the Christian Era.

The ideas of gods begetting offspring, gods incarnating in human forms, and of men becoming gods, filled the Oriental world from the earliest times. The founders of Rome were all deified and worshipped as gods. All the Roman Emperors were raised to divine honors. From Caesar to Constantine, sixty persons were deified. Constantine was doubly deified—he was apotheosized by the pagans, and canonized by the Christians. Coins were stamped having on them a monogram signifying Jesus, Mary, Constantine—all seemingly on the same level of divinity.

Can any one fail to see that such stories

no more prove the actual Deity or miraculous birth of Jesus, than they do that of all the others?

An age that could deify, and make begotten of the gods, Grecian lawgivers and Roman Emperors and every moral philosopher,—why should it not ascribe the same to Christ?

But the story of the miraculous birth formed no part of the original gospel. Paul knew nothing of it. We only find it in the gospels which are of late production, like those ascribed to Matthew and Luke, which were not written by the Apostles and did not assume their final shape before the end of the first century. The story, like similar ones in other religions, is the result of materializing spiritual truths.

We have already pointed out the remarkable fact that the birthday of many of the Saviors was celebrated on the 25th of December. These ancient nations not only

celebrated the same day, but they celebrated it in the same way. Nearly every nation of antiquity had a festival at the winter solstice. It meant originally the new birth of the Sun-god. It sprang out of the life and experiences of the northern nations. What must have been the feelings in those far-off times before the knowledge and mastery of fire! They saw the sun receding toward the south, the days grow shorter and the cold stronger, and it seemed to them that their God had forgotten them and was being shorn of his power. But by and by comes the shortest day of the year, the solstice, the standing still of the sun, and then the rebirth of the God and the glad shout goes up that he is coming back—he who means light, warmth, life, joy, everything that means blessedness of existence to them.

All over the ancient world this day or a day about this time was celebrated as the

birth of the Sun-god and shouts of delight and gladness, mutual congratulations and exchange of gifts were natural outbursts of the feelings of the human heart. There were but few ancient peoples that did not have a mid-winter festival growing out of such experiences,—this is true of the northern nations and their experiences seem to have colored the religious history of other peoples. Thus we find the festival in India and other southern countries where there is but little difference in the longest and shortest days of the year. The festival did not originate in these countries, but was carried there by the early migrations, and so points back to a past when the people concerned still dwelt among the kindred Aryan tribes in a northern locality.

We have seen that the birthdays of Bacchus, Adonis, Freyr, Huetzilopochtli, Quetzalcoatl, Mithra, Osiris, Horus, etc., were all celebrated at the winter solstice. Prob-

ably all these Gods were originally from the North, which accounts for their birthday being fixed at the 25th of December.

The Aztecs celebrated their New Year, the birthday of the Sun, on dates varying from December 26th to January 9th. Their cycle of 52 years, commencing January 9th and being held every fourth year one day earlier, brought them at the end of the cycle to the 26th of December. On the last day of the year, viz., the 26th of December, the chief priests went to the summit of a lofty mountain or on the top of the pyramid-shaped temple in the city of Mexico, and there at midnight with many mysterious rites kindled new fire. The entire population, anxiously waiting, saw with joy the flame shoot upward announcing that the Sun was born again. For many days the people gave themselves up to festivities. They dressed gaily, feasted, adorned their

houses and offered oblations and thanksgivings in the temples.

This festival was celebrated with peculiar joy in ancient Rome. It was in honor of the god Saturn. The festival lasted from the 17th to the 24th of December. Saturnalia, as the festival was called, became a pictorial return to those fabled happy days of dim antiquity. All business was suspended, the temple was decorated with green holly with its red berries. Presents were exchanged. It is from old Rome that this custom has come to us. It was a day of freedom, mirth and rejoicing.

When the Popes found that they could not abolish these festivities, they, very wisely, compromised with conditions and accepted the festival, only baptizing it and making it Christian.

The Bishop of Turin even urged that there was a special providence in appointing the birth of Christ to take place in the

midst of the pagan festivals, so that men might be led to feel ashamed of pagan superstitions and pagan excesses.

The church historian, Neander, who quotes these words of the Bishop, says the 25th of December was fixed for the birth of Jesus to draw away people from the pagan festival which ended at that time.

This festival not only takes us back to the old Roman civilization but also to our barbarian ancestors. This festival was made much of by the Celtic and Germanic tribes. The Yuletide of the Germans lasted from December 25th to January 6th. From this source comes the Christmas tree with its lighted candles, the mistletoe, and also the festivities of mirth and good cheer.

The truth is the church simply took this old holy time and gave it, not a new, but an added significance. The Yule festival, like the Saturnalia, was rechristened, and allowed to stand not only for the new birth

of the sun, but for the rising of that light among the nations which Christians associate with Jesus.

Of course you are aware that there is no intimation in the Bible as to the day of Jesus' birth. There is no tradition, even, regarding the matter. There has been, it is said, 136 different days fixed on by different sects. Lightfoot gives it as the 15th of September, others in February and August. The 25th of May has been kept and the early church in the East, down to the 4th century, kept January 6th. The matter was finally settled by Pope Julius I. in 337 A. D. and St. Chrysostom writing in 390 says, "On this day [the 25th of December] also the birth of Christ was lately fixed at Rome, in order that while the heathen were busy with their ceremonies [the Brumalia, in honor of Bacchus] the Christians might perform their rites undisturbed."

Gibbon, in his *History of the Decline and*

Fall of the Roman Empire, in speaking of Christ's birth, says, "The [Christian] Romans, as ignorant as their brethren of the real date of his birth, fixed the solemn festival to the 25th of December, the Brumalia, or winter solstice, when the pagans annually celebrated the birth of the Sun." (Vol. II., p. 281, note 22, Porter and Coates edition.)

King, in his *Gnostics and Their Remains*, also says, "The ancient festival held on the 25th of December in honor of the birthday of the 'Invincible One' and celebrated by the great games at the circus, was afterward transferred to the commemoration of the birth of Christ, the precise date of which, many of the Fathers confess, was then unknown." (p. 49.)

Cannon Farrar says that "all attempts to discover the month and day of the Nativity are useless. No date whatever exists to

enable us to determine them with approximate accuracy." (*Life of Christ*, p. 634.)

This great festival of the winter solstice, then, has been celebrated from the earliest ages and in widely separated lands, in honor of the birth of a God who is almost invariably alluded to as a Savior and whose mother is regarded as a pure virgin.

The day on which the sunlight begins to lengthen may rightly and naturally be called the birthday of the sun. It is thus seen how among those nations whose Saviors were identified with the Sun-god, the date of the festival should have been so fixed. But we have also seen that the attributes of the Sun-god gradually clustered round the memory of the great historical founders of other religions, to whom the same date of birth was naturally ascribed. Thus the winter solstice became the recognized date for the birth festival.

CHAPTER III.

ANALOGOUS INCIDENTS OF CHILDHOOD.

I. THE INFANT SAVIORS VISITED BY MAGI AND PROPHETS.

WE find it related of several of the Saviors of antiquity that as soon as they were born into the world they were visited by wise men, or Magi, as they were called by the Persians and Brahmins.

Matthew says that wise men from the East journeyed to Jerusalem to visit the infant Jesus soon after his birth. Luke speaks of a multitude of the heavenly host praising God in honor of the Savior's birth.

Gautama Buddha was also visited at his birth by wise men. We are told that "A Brahmin of dignified mien and widespread

renown, famed for his skill and scholarship, beholding the sign, his heart rejoiced, and he exulted at the miraculous event." He visits the young child, and addressing the father, said, "The most excellently endowed child now born will bring deliverance to the entire world, none but a heavenly teacher has a body such as this." Asita, another Rishi, "wonderful skilful in the interpretation of signs," also visited the infant child and prophesied of him a wonderful future. The reason for his visit he declares thus, "As I was coming on the sun's way, I heard the devas in space declare that the king had born to him [begotten] a royal son, who would arrive at perfect intelligence. Moreover, I beheld such other portents, as have constrained me now to seek your presence; desiring to see the Sakya monarch who will erect the standard of the true law." The Rishi, on beholding

the prince and "seeing the wonderful birth-portents, the seer wept and sighed deeply." He prophesied the coming greatness of the child, that he should "give to all enduring light, the brightness of the sun of perfect wisdom," and "open out a way of salvation." The Rishi grieved that he himself being old should not live to see the perfect Buddhahood of the child, but rejoiced that his eyes had seen the coming Savior of men, and again assuring the father that his son would arrive at perfect enlightenment he departed. (*Fo-Sho-Hing-Tsau-King*, Kiosuen I., *Sacred Books of the East*, Vol. IX.)

This incident reminds us of the prophet Simeon in the New Testament story. We are also told that the members of tributary states, hearing the king had an heir born to him, sent their presents and gifts of various kinds. (*Ibid.*)

Krishna is likewise visited by a wise man or prophet who examined his stars and pronounced him of divine descent.

Speaking of Pythagoras, Mr. Child says, "There are many stories of his having been visited by wise men of different countries." (*Progress of Religious Ideas*, Vol. I., p. 335.)

The greatness of the infant Mohammed is also recognized. Abd-al-motta-bib, Mahomet's grandfather, on seeing his grandson immediately after his birth, is reported to have exclaimed: "Praise be to Allah, who has given me this glorious youth, who even in the cradle rules over other boys. I commend him to the protection of Allah, the lord of the four elements, that he may show him to us when he is well grown up. To his protection I commend him from the evils of the wicked spirit." (*Analysis of Religious Belief*, Amberly, p. 231.)

II. THE SAVIORS OF ROYAL DESCENT.

The reputed biographies of several of the Saviors trace their lineal descent through a line of kings or princes. Although of royal lineage they commence their life under the most humble circumstances—being born in caves, stables, mangers, etc.

Christ's lineal descent is professedly traced from the royal house of David. Yet he was born in humble circumstances.

A similar story is told of Krishna, who was of the royal house of Kansa. Yet, in order to teach the world a lesson of true humility, he submitted to be born in a cave. In the Apocryphal *Gospel of the Infancy*, Jesus is said to be born in a cave; the canonical account says he was born in a manger.

Mohammed, the prophet of Arabia, though a member of a sacred tribe, not only commenced his earthly career in a

humble situation, but resembled Christ in having "nowhere to lay his head."

Gautama Buddha is directly traced through a royal pedigree. His birth, however, differs from some of the other Saviors—he being born in a palace.

The genealogy of Confucius and Yu of China are also traced through a line of princes to a very remote period. Probably many of the other Saviors are of royal descent but as their genealogies are not preserved there is no way of ascertaining the fact.

III. THE SAVIORS DELIVERED FROM DESTRUCTION IN INFANCY.

According to the records many of the infant Saviors were in imminent danger of destruction, and yet in every instance they were miraculously delivered. The temporal ruler feared that the young Savior

would acquire favor with the people and so endanger his possession of the secular throne. Thus fearing a rival king, he sought the destruction of the prospective spiritual ruler.

In the case of Jesus we are told that an "angel" warned Joseph to take the infant child and flee with him to Egypt, because "Herod the King sought to destroy the young child's life." In order to effect this end Herod had decreed the destruction of all the children under two years of age. Joseph heeded the warning and fled as directed. Here note, an angel and a dream were the instrumentalities used to save Jesus from massacre. The same agencies were employed in other instances.

In the case of Krishna of India the similarity is very striking. The parents being apprised of the danger, flee with the young child to Gokul as the parents of Jesus flee to Egypt. In speaking of Krishna, Barth

says, "Like those of many solar heroes, his first appearances were beset with perils and obstructions of every kind. On the very night of his birth his parents had to remove him to a distance beyond the reach of his uncle, King Kansa, who sought his life, because he had been warned by a voice from heaven that the eighth son of Devaki would put him to death, and who consequently has his nephews the princes regularly made way with as soon as they saw light. . . . Conveyed to the opposite shore of the Yamuna and put under the care of the shepherd Nanda and his wife Gacoda, he was brought up as their son in the woods of Vrindavanda, with his brother Bularama, Rama the Strong, who had been saved as he was from massacre." (*The Religion of India*, p. 173. See also *Brahmanism and Buddhism*, Williams, p. 113, and the *Classical Dictionary of Hindu Mythology*, Dowson, p. 165.)

In the cave temple at Elephanta, in India, there is represented the sculptured likeness of a king with a drawn sword, and surrounded with slaughtered infants. In fact, the *Vishnu Purana* distinctly states that the slaughter was to be of male children. "Let, therefore, active search be made for whatever young children there may be upon earth; and let every boy in whom there are signs of unusual vigor be slain (without remorse)." (Book V., ch. IV.)

A similar story is told of Horus. Says Gerald Massey, "At the birth of Horus the life of the young child was sought by the evil Sut. The mother was warned of the danger by Taht, the lunar god, called the Great One. He says to her, 'Come, thou goddess of Isis, hide thyself with thy child'; and he tells her it is well to be obedient. She is to take the child down into the marshes of lower Egypt, called Kheb, or

Khebt. There, says Taht, 'these things will happen; his limbs will grow; he will wax entirely strong; he will attain the dignity of prince of the double earth, and set [or rest] upon the throne of his father.' Then the child and mother make their way to the papyrus swamps. It is said that the plants were so secret that no enemy could enter there. 'Sut could not penetrate this region or go about in Kheb.' " (*Ancient Egypt*, p. 766.) Says Professor Drews, "Pompeiiian frescoes represent this incident in such a manner as to recall feature for feature the Christian representation of the flight of Mary with the child Jesus into Egypt; and coins with the picture of the fleeing Leto prove how diffused over the whole of Nearer Asia this myth must have been." (*The Christ Myth*, p. 89.) Again a similar story of a king is found in the *Antiquities of Josephus*, in connection with the childhood of Moses. (II., 9, 2.)

Osiris is said to have been threatened with destruction by the tyrant Amulius. Alcides was likewise threatened and was taken to Gelem to escape being put to death. In Grecian mythology the king of the gods himself had been a dangerous child. The story of Kronos swallowing his children in order to defeat the prophecy that he would be dethroned by his own son; the manner in which Rhea deceived him by giving him a stone; and Zeus, armed with thunder and lightning, deposed him from the government of the world, are familiar to all. If we descend from gods to heroes, we find a similar legend related of Perseus, whose grandfather, Akrisios, vainly tried to avert his predicted fate, first by scheming to prevent his grandson's birth, and then by seeking to destroy him when born; and of Oidibous, who in spite of the attempt to cut short his life in infancy, inevitably and unconsciously fulfilled the oracle by slaying

his father and marrying his mother. Within historical times, Kyeos, the son of Kambyses, is the hero of a similar tale. His grandfather, Asytages, had dreamt certain dreams which were interpreted by the Magi to mean that the offspring of his daughter, Mandane, would expel him from his kingdom. Stunned at this prophecy, he handed the child to his kinsman, Harpagos, to be killed; but this man having entrusted it to a shepherd to be exposed, the latter contrived to save it by exhibiting to the emissaries of Harpagos the body of a still-born child of which his own wife had just been delivered. Grown to man's estate, Kyros of course justified the prediction of the Magi by his successful revolt against Asytages and assumption of the monarchy. Jewish tradition, like that of the Greeks and Persians, had its dangerous child in the person of Moses, whose death Pharaoh had endeavored to effect by a massacre of

the innocents, but who had lived to bring upon that ruler his inevitable fate. (*Analysis of Religious Belief*, Amberly, p. 229.)

IV. THE WORLD'S SAVIORS PRECOCIOUS.

We find several of the Saviors in very early childhood displaying unusual physical prowess in meeting danger, and others exhibiting superiority mentally in argument with their elders.

According to the canonical Gospels, Jesus first began to exhibit proof of his greatness by meeting and silencing the doctors in the temple when only twelve years of age. The story of Jesus' disputation with the doctors is somewhat amplified in the *Gospel of the Infancy*. Jesus is there said to have explained to them the books of the law and precepts and statutes, evidencing his knowledge of astronomy, physics, anatomy, psychology, etc.—things beyond the reach of any created intellect.

(*Anti-Nicene Fathers*, sec. 50-53, Am. Ed., Vol. VIII.) The same Gospel gives an account of Jesus' having previously been taken to the schoolmaster Zacchaius, and how "the Lord Jesus explained to him the meaning of the letters Aleph and Beth, also which figures of the letters were straight, which crooked, which drawn around a spiral, which marked with points, which without them, why one letter went before another; and many other things he began to recount and to elucidate and which the master himself had never either heard or read in any book. The Lord Jesus, moreover, said to the master, Listen, and I shall say to thee. And He began clearly and distinctly to repeat Aleph, Beth, Gimel, Dal-eth, and so on to Tau. And the master was astonished and said, I think this boy was born before Noah." (Sec. 48.)

Similar traditions are related of some of the pagan Saviors. It is said of Gautama

that as soon as he was born a light shone around his cradle, and he gave unmistakable signs of his high character and future greatness. Earth and heaven united to pay him homage. Immediately after birth he took seven steps and declared that he had been born for the purpose of saving the world. (*Fo-Sho-Tsan-King*, I., 16-18.) It is also said of him that when brought to learn the useful arts he surpassed his teachers. (*Ibid*, I., 150.) When Visvanitra proposed to teach the young prince the alphabet he went on and explained to his teacher just how each letter should be pronounced. This reminds us of the incident above cited regarding Jesus. Buddha also exhibited his familiarity with all lore, sacred and profane, astronomy, the syllogism, medicine, mystic rites, etc., as Jesus is reported to have done in the *First Gospel of the Infancy*.

Horus or Si-Osiris also "rivalled the

scribe appointed to teach him. The child began to speak with the scribes of the House of Life [in the temple of Ptah; all who heard him were] lost in wonder at him." (*Stories of the High Priests of Memphis*, Griffith, p. 44.) "Now when the royal Si-Osiris Horos had attained the age of twelve years it came to pass that there was no good scribe [or learned man] that rivaled him in Memphis in reading or writing that compels"; that is, in uttering the mystical words of magical power. (Quoted by Massey in *Ancient Egypt*, p. 760.)

Krishna also, while still a boy, gave proof of his divine origin by working a few startling miracles. (*Brahmanism and Buddhism*, Williams, p. 113.)

Similar stories are reported of others.

Legends of the character considered in this chapter are universal and are associated with many great men. We are even told that St. Francis was born in a stable

among the cows, that angels appeared chanting a song of joy, that at his baptism a man of venerable appearance came and took the child in his arms. (*Beacon Lights of Christian History*, Walkley, Ch. XXI.)

These analogous incidents in the childhood of the World's Saviors are most remarkable. Of course, we must make due allowance for fiction, especially when no deeper meaning is discernible, but the similarities do not prove that they are all false, as the enemies of religion infer; they may just as well prove that all are true. We believe that in the main and in a deeper sense than is usually thought, a real truth is here set forth. A clear understanding of this truth will result in placing religion on a firmer foundation than ever before. The similarities evidence a common origin. This origin is traceable to human ignorance or to Divine Wisdom—we hold the latter to be the true source.

CHAPTER IV.

DEATH AND RESURRECTION.

THERE is a most striking resemblance in the stories of the death and resurrection of the World's Saviors. We will first consider the pre-Christian Saviors and then take up the story as related of Jesus.

I. KRISHNA.

Krishna, like Jesus, is said to have been crucified. Representations of this may be seen in *Monumental Christianity*. The author asks, "Was Krishna crucified? Look at figure 61 and see. It is indeed an ancient Irish bronze relic, originally brought

to the island from the East by some of the Phoenicians. It is unlike any Christian crucifix ever made. It has no nail marks on the hands or feet, there is no words, no inscription, no crown of thorns, but the turreted coronet of the Ephesian Diana; no attendants; the ankles are tied together by a cord, and the dress about the loins is like Krishna's. It is simply a modification of Krishna as crucified." (*Monumental Christianity*, pp. 160, 161.) There is also a tradition that Krishna really died by an arrow of a hunter when seated under a tree in the forest in the act of meditation.

The parallel between the story of Krishna and Christ beyond the grave is very striking. Both are represented as having descended into the infernal regions, as having risen from the dead, and as having ascended into heaven. (See *The Great Law*, p. 50; *Progress of Religious Ideas*, p. 72; *Asiatic Researches*, Vol. I., p. 249.)

II. WITTOBA.

Wittoba is another crucified Savior. Mr. Moore, an English traveler and writer, has made a large collection of drawings taken from Hindu sculptures and monuments, which he has arranged and published in a book called *The Hindu Pantheon*. Here Wittoba (Ballaji, Lakshmi, Hanumau) is represented with holes pierced in the hands and feet, evidently intended to represent nail holes made by the act of crucifixion. In plate 98 the god is represented with a hole in the top of one foot, just above the toes, the feet being crossed. His arms are outstretched, with round holes in the palm of each hand. In another print he is represented in the form of a Roman Christian crucifix but not fixed to the cross, though the legs and feet are in the position of one crucified with nail holes in the latter. There appears to be a glory shining from

the figure, or over it, coming from above, just as we have seen in figures of crucifixes of Christ. It has a pointed Parthian coronet instead of a crown of thorns, which is true of all incarnations of Vishnu. In figures 4 and 5 of plate 11 there are nail holes in both feet, while the hands are not represented. Figure 3 has a nail hole in one hand. Figure 6 has on his side the mark of a foot, and a little lower a round hole. To his collar or shirt hangs an emblem of a heart, which is generally seen in the Roman pictures of Christ. In several of these icons there are holes in both feet and in others the holes are only in the hands. In plates 12 and 97 there are holes only in the hands. Plate 91, figure 1, has a hole in one foot, a nail through the other, a round nail mark in the palm of one hand, and on the knuckle of the other. His figure is ornamented with a dove and a serpent. (See also Higgins's *Anacalypsis*, Vol. II.)

There is no question but we have here the representation of a crucified Savior. Its verity is demonstrated by imperishable monuments, deep chiseled indentures burrowed in granite rock, which bids defiance to the fingers of time. The antiquity of these reaches far beyond the Christian Era.

III. INDRA.

The account of the crucifixion of this Savior may be found in Georgius's *Thibetinum Alphabetum*. Here are given plates representing the god Indra as nailed to a cross, with five wounds, representing nail holes. Plates of the same may be seen in Higgins's *Anacalypsis*, Vol. II., fig. 14.

IV. BACAB.

In ancient Yucatan there was a Savior known as Bacab, and who, like Christ, was

regarded as the second person of the Trinity. He is represented as being put to death, and scourged and crowned with thorns and placed with his arms extended upon a beam of wood to which they did not suppose he had been nailed, but that he was tied where he died and remained dead three days, and on the third day came to life and ascended into heaven where he is with his Father. (Kingsborough's *Antiquities of Mexico*, Vol. VI., p. 164.)

V. QUETZALCOATL.

According to Mexican traditions, there is explicit evidence of the crucifixion of this god. He is said to have been crucified on a beam of wood with his arms extended. Like the other Saviors, he was slain by the ingratitude of those he came to save.

Lord Kingsborough, the learned author of the *Antiquities of Mexico*, says, "Tor-

quemada informs us, on the authority of Las Casas, that Quetzalcoatl had been in Yucatan, and was there adored. The interpreter of the *Vatican Codex* says of the following curious passage, that the Mexicans had a tradition that he, like Bacab, died upon the cross, and he seems to add, according to their belief, for the sins of mankind. As in the tradition current in Yucatan of Bacab and his crucifixion (which both Remesal and Torquemada have recorded, . . .), so in these Mexican paintings many analogies may be traced between the events to which they evidently related, and the history of the crucifixion of Christ as contained in the New Testament. The subject of them all is the same—the death of Quetzalcoatl upon the cross, as an atonement for the sins of mankind. In the fourth page of the *Borgian Ms.*, he seems to be crucified between two persons who are in the act of reviling him, who

hold, as it would appear, halters in their hands, the symbol perhaps of some crime for which they were themselves going to suffer. . . . In the seventy-second page of the *Borgian Ms.*, *Yztapal Nanazcaya*, or the fourth page of the *Mexicans*, . . . Quetzalcoatl is there represented in the attitude of a person crucified, with the impression of nails both in his hands and feet, but not actually upon a cross, and with the image of death beneath his feet, which an angry serpent seems threatening to devour. The skulls above signify that the place is Tzonpantli, a word which exactly corresponds with the Hebrew proper name Golgotha. The Mexicans sometimes added the epithet of Tlatzolla to Tzonpantli, when the signification of both names become the place of precious death or martyrdom; Tlatzolla meaning, in the Mexican language, precious or desired. The seventy-

third page of the *Borgian Ms.* is the most remarkable of all: for Quetzalcoatl is not only represented there as crucified upon a cross of the Greek form, but his burial and descent into hell are also depicted in a very curious manner: his grave, which is in the shape of a cross and strewn with bones and skulls, symbolical of death. . . . Quetzalcoatl is again represented as crucified in the seventy-fifth page of the *Borgian Ms.*, one of his hands and both feet seem to bear the impression of nails; he appears, from the phonetic symbol placed near his mouth, to be uttering an exclamation, and his body is covered with suns." (*Mexican Antiquities*, pp. 164-167.) After his descent into hell he rose from the dead. At the festival of the Aztec goddess, which was held in the early spring, the victims were nailed to a cross and shot with arrows. (Brinton's *Myths of the New World*, p. 114.)

VI. PROMETHEUS.

In the account of the crucifixion of Prometheus it is stated that he was nailed to an upright beam of timber to which was affixed extended arms of wood, and that this cross was situated near the Caspian Straits. The *New American Cyclopedia* contains the following declaration relative to this Savior: "It is doubtful whether there is to be found in the whole range of Greek letters deeper pathos than that of the divine woe of the beneficent demigod Prometheus crucified on the crags for his love to mortals." (Vol. I., p. 157.)

Mr. Williamson, in speaking of Prometheus, says, "He was said to be an immortal god, a friend of the human race, who did not shrink even from sacrificing himself for their salvation. He is said to have been nailed up, with arms extended,

on Mount Caucasus, near the Caspian Sea." (*The Great Law*, p. 58.)

Mr. Taylor says that the whole story of Prometheus's crucifixion, burial and resurrection was acted in pantomime in ancient Athens, 500 years before Christ, which proves its great antiquity. (*Syntagma*, p. 95.) The modern story which represents Prometheus as bound to a rock for thirty years while vultures preyed on his vitals is pronounced by Mr. Higgins as fraudulent.

VII. MITHRA.

The Persian Savior, Mithra, had a death festival at the vernal equinox. Dupuis remarks that the religion of Mithra and of Christ have many characteristics in common; Mithra, who was also born on the 25th of December, like Christ, died as he did; and he had his sepulchre, over which his disciples came to shed tears. During

the night the priests carried his image to a tomb expressly prepared for him; he was laid on a litter, like the Phoenician Adonis, while at the end of the funeral ceremonies, corresponding to our Easter celebration, the priest pronounced these words, "Be of good cheer, sacred band of Initiates, your God has risen from the dead. His pains and suffering shall be your salvation." (Quoted in *The Great Law*, from Dupuis's *Origine detousles Cultes*, Vol. V., pp. 241, 6, 7. See also *Monumental Christianity*, p. 168.)

"Perhaps no religious festival was ever more splendid than the annual Salutation of Mithras, during which forty days were set apart for thanksgiving and sacrifice. The procession to salute the god formed long before the rising of the sun. The High Priest was followed by a long train of the Magi, in spotless white robes, chanting hymns and carrying the Sacred Fire on

silver censors. Then came three hundred and sixty-five youths in scarlet, to represent the days of the year, and the color of fire. These were followed by the Chariot of the Sun, empty, decorated with garlands, and drawn by superb white horses, harnessed with pure gold. Then came a white horse of magnificent size, his forehead blazing with gems, in honor of Mithra. Close behind him rode the king, in a chariot of ivory inlaid with gold, followed by his royal kindred, in embroidered garments, and a long train of nobles, riding on camels richly caparisoned. This gorgeous retinue, facing the East, slowly ascended Mount Orontes. Arrived at the summit, the High Priest assumed his tiara, wreathed with myrtle, and hailed the first rays of the rising sun with incense and prayer. The other Magi gradually joined him in singing hymns to Ormuzd, the source of all blessings, by whom the radi-

ant Mithra had been sent to gladden the earth, and preserve the principle of life. Finally they all joined in one universal chorus of praise while kings, princes, and nobles prostrated themselves before the orb of day." (*Progress of Religious Ideas*, Child, Vol. I. pp. 272, 273.)

VIII. BACCHUS OR DIONYSUS.

This Sun-god was put to death by the Titans—cut to pieces like Osiris. After three days' sleep in Hades, Jove reanimated the body—Pallas [Wisdom] bringing him the heart. (Bell's *Pantheon*, article Bacchus, p. 118.) According to Dupuis, his resurrection from the dead was commemorated with great rejoicing on the morning of the 25th of March, but by some it is said to have been celebrated twice in the year—at the vernal and at the autumnal equinox—while others place it at the

winter solstice. He is represented as saying to his worshippers, "It is I who guide you, it is I who protect and save you. I am Alpha and Omega." (Beausobre's *Histoire de Manichu*.)

Under his other name of Dionysus the myth is almost identical. "One version, which represents Dionysus as a son of Demeter, averred that his mother pieced together his mangled limbs, and made him young again. In others it is simply said that, shortly after his burial, he rose from the dead and ascended up to heaven. . . . Turning from the myth to the ritual, we find that the Cretans celebrated a biennial festival at which the sufferings and death of Dionysus were represented in every detail. Where the resurrection formed part of the myth it was also enacted at the rites, and it even appears that a general doctrine of resurrection, or at least of immortality, was inculcated in the worshippers; for Plu-

tarch, writing to console his wife on the death of their infant daughter, comforts her with the thought of the immortality of the soul as taught by tradition, and revealed in the mysteries of Dionysus." . . . "Whether this was a spring festival does not appear, but the Lydians certainly celebrated the advent of Dionysus in the spring." (For authorities see *The Great Law*, p. 61, 62.)

IX. BALDUR.

This god was slain by an arrow shot by the blind Hoeder, god of darkness. This arrow was made of the wood of the mistletoe. He lies dead for forty days while all nature laments him, but at the end of that period he awakens again and reigns. Like Osiris and Jesus, he is ruler of the life beyond the grave, and till the "Great Day" alternately visits both worlds. Says Mr.

Williamson, "The rough surface allegory here is clear enough. At latitude of 68 the sun *is* dead for forty days, slain by the darkness of winter: the mistletoe arrow being the hint of new life, from or through the very means and gate of death, since it was called both the 'plant of the cold and icy winter' and the 'Healing Branch.'" (*Ibid*, p. 62.)

"Baldur was also called the 'Son of Man.' The giantess Thokk, when ordered to join in the weeping for the dead Baldur, replies: 'Thokk will weep dry tears at Baldur's balefire. What have I to do with the Son of Man, quick or dead? Let Hell keep what she holds.' This refusal delayed the resurrection of Baldur, but in due season he rose from the dead, as prophesied by the third sybil of the Volospa." (*Ibid*, p. 63.) "The fields unsown shall yield their increase. All sorrows shall be healed. Bal-

dur shall come back." (Rhy's *Hibbard Lectures*, 1885, p. 334.)

X. SAMHEIM OR BAL-SAB.

This god in the ancient Celtic faith of Ireland is the god of life beyond the grave. He is also said to have died and risen again in three days to immortal life, becoming thereby the Lord and conqueror of death.

XI. TIEN.

The same idea is also found in China. In the Y-King it is written: "The Holy One [Tien] will unite in himself all the virtues of heaven and earth. By his justice the world will be re-established in the ways of righteousness. He will labour and suffer much. He must pass the great torrent whose waves shall enter into his soul, but he alone can offer up to the Lord a sacrifice

worthy of him." (Child's *Progress of Religious Ideas*, Vol. I., p. 211.)

XII. AESCULAPIUS.

The death and resurrection of this Savior is well set forth by the old Roman poet, Ovid, in the following lines:

"Hail, great Physician of the world! All
hail!

Hail, mighty infant! who in years to come
Shalt heal the nations and defraud the
tomb.

Thy daring art shall animate the dead,
And draw the thunder on thy guilty head.
Then shalt thou die; but from thy dark
abode

Shall rise victorious and be twice a God."

XIII. MARSYAS.

The Savors of antiquity were not only crucified but many of them were hanged to

a tree. In the legend of Marsyas, the representative of Attis was hung on a tree and flayed by Apollo. (For authorities, see *Golden Bough*, Vol. IV., p. 242.) Dr. Frazer conjectures that in olden days the priest who bore the name and played the part of Attis at the Spring festival of Cybele was originally hanged or otherwise slain upon the sacred tree, and that this custom was afterward mitigated into the form in which it is known to us in later time when the priest merely drew blood from his body under the tree and attached an effigy instead of himself to its trunk. (*Ibid*, p. 243.) In the holy grove at Upsala men and animals were sacrificed by being hung upon the sacred trees. The human victims dedicated to Odin were regularly put to death by hanging or by a combination of hanging and stabbing, the man being strung up to a tree or gallows and then wounded with a spear as in the case of Jesus.

XIV. ARTEMES.

In Greece the goddess Artemes appears to have been hanged annually in effigy in her sacred grove of Condylea. (*Pausanias*, VIII., 25, 6, sq.) Pausanius mentions the story of children tying a rope around the image of Artemes, which was probably invented to explain some ritualistic practice. Masons will understand the significance of this feature of initiation.

XV. MELKARTH.

The manner of the death of the World's Saviors was not always by crucifixion or hanging—burning has played an important part in divine sacrifices. Melkarth, the great God of Tyre, is said to have voluntarily burned himself to death on a pyre. The dramatic representation of the death

and resurrection of this god was held at a festival at Tyre in the month of Peritus, answering nearly to our January. On this occasion the god was burned in effigy. At first the divine being was represented by a living person and afterward by an effigy. This custom of burning the god Melkarth in effigy was observed at Gades, Carthage, and other Tyrian cities. The name of the festival suggests that the dramatic representation of the death of the god on the pyre was followed by a semblance of his resurrection. (See authorities given in *Golden Bough*, Vol. IV., p. 85, note 4, 5.) Dr. Carus says, "We have reliable information that the Phoenicians celebrated Melkarth's death and resurrection on two distinct days of their festival calendar. The commemoration of the God's self-sacrifice on the pyre was still celebrated in the days of Dio Chrysostom." (*The Story*

of *Samson*, p. 136.) The festival of the resurrection of Melkarth was celebrated annually in the month of Peritus, which falls at the end of February or the first of March.

XVI. SANDAN.

Sandan was another god whom the people of Tarsus commemorated at an annual festival by erecting a pyre in his honor. Apparently at this festival the god was burned in effigy. (*Ammianus Marcellinus*, XIV., 8, 3; *Dio Chrysostom*, Or. XXXIII., Vol. II., p. 16, Dindorf Edition.)

XVII. HYACINTH.

According to the legend, this god was the son of King Amyclas. One day playing at quoits with Apollo, he was accidentally

killed. The tomb of Hyacinth was at Amyclae. Bas reliefs carved on the pedestal represented Hyacinth and his sister Polyboea caught up to heaven by a company of goddesses. (*Pausanias*, III., 1, 3, III., 19, 1-5.) The annual festival of the Hyacinthea was held in the month corresponding to our May. The ceremonies occupied three days. On the first day the people mourned for the god. On the second day the sorrow was turned into joy and gladness. The outburst of joy doubtless celebrated the resurrection of Hyacinth and perhaps his ascension into heaven, which was represented on his tomb, although the ascension may have been the third day.

XVIII. MARDUK.

Marduk was another Savior who conquered death and rose again to life. Dr. Carus says, "Marduk was a Savior-god;

we know that he died and conquered death; that he came to life again and entered his temple in festival procession; that his marriage feast with Ishtar was celebrated; and we know that the cyclical repetition of the festivals of Marduk's life constituted the Babylonian calendar." (*The Pleroma*, p. 15.) Marduk looks upon the world with compassion whenever it is in a state of tribulation and sends a Savior to rescue mankind from evil, as Christ was sent by the Father.

Marduk is the Phoenician Samson—the precursor of the Jewish hero. In the legend of the Hebrew Samson the resurrection story is omitted, but it undoubtedly played a prominent part in the original Samson legend. The redactor evidently cut short the story because of its similarity to the myths of the pagan deities. The original meaning of the story is thus lost and Samson becomes a mere rollicking hero. (For

full discussion of this story, see *The Story of Samson*, by Dr. Carus.)

XIX. OSIRIS.

In ancient Egypt the death and resurrection of the god Osiris were annually celebrated with sorrow and joy. The festival lasted eighteen days. It was a sacred drama, representing the death of Osiris, the search for the dead body, its joyful discovery and the restoration to life. The mourning for the dead god lasted several days, the priests beat their breasts and lamented, imitating the sorrowful search of Isis for her lost son; at last they professed to find the mangled remains of the god and their sorrow was turned into joy. Master Masons will find much that is familiar in the rites of Osiris.

In the myth of Osiris, his death was the result of a conspiracy on the part of his

brother Set (Typhon). At a feast of merrymaking, Osiris was induced to lay down in a coffin, whereupon the conspirators slammed down the lid and nailed it fast and cast it into the river Nile. The body is recovered by Isis. He revives and thenceforth reigns as king over the dead. Osiris thus descends into the underworld as Jesus descended into Hades. Osiris becomes judge of all souls, as Christ became the judge of the quick and the dead. The dead were said to sleep in Osiris as the Christian dead sleep in Jesus. A figure of the Egyptian crucifix may be seen in *Monumental Christianity*, p. 160.

In the resurrection of Osiris, the Egyptian saw the pledge of his own immortality. An Egyptian text says of the departed, that "as surely as Osiris lives, so shall he live also." The time of holding the ancient Egyptian festival shifted from year to year

owing to their use of a calendar year of exactly 365 days. The Egyptian priests knew the true length of the solar year. Geminus, a Greek astronomer, writing in 77 B. C., says the Egyptians did not add the quarter of a day to the calendar year for the reason that they wanted their festivals to revolve. (Geminus, *Eisagoge*, 6, p. 43, Ed. Halma.) Ptolemy III. attempted to reform the calendar by intercalation, but the reform was short-lived. The testimony of Geminus shows that in his day the festivals were revolving in the same old way. It was not until the Romans took over the administration of the country that a fixed year was established—the Alexandrian year, as it is called. It is important to keep this fact in mind—it shows why the festivals rotated throughout the solar year and so fell out of harmony with the course of the seasons on which they were originally based.

XX. TAMMUZ OR ADONIS.

The death of Tammuz or Adonis was annually mourned in the month of Tammuz, which fell on our June or July or a part of each month. The prophet Ezekiel saw the women of Jerusalem weeping for Tammuz at the north gate of the temple. (*Ezekiel*, VIII., 4.) At the festival, dirges were chanted over an effigy of the dead god which was washed with pure water, anointed with oil and clad in a red robe. (*Golden Bough*, Vol. IV., p. 6.) For two days he was bewailed as one dead and then followed the rejoicing over his resurrection.

Says Mr. Taylor, "On a certain night [while the ceremony of the Adonia, a religious rite in honor of Adonis, lasted] an image was laid upon a bed, and bewailed in doleful ditties. After they had satiated themselves with fictitious lamentations,

light was brought in; then the mouths of all the mourners were anointed by the priest, upon which the priest, with a gentle murmur, whispered:

“ ‘Trust ye, saints, your God restored,
Trust ye in your risen Lord;
For the pains which he endured,
Our salvation have procured.’

“After which their sorrow was turned into joy, and the image was taken, as it were, out of its sepulchre.” (*Diegesis*, Taylor, p. 163.)

Says Dr. Frazer, “At the festivals of Adonis which were held in Western Asia and in Greek lands, the death of the god was annually mourned, with bitter wailings, chiefly by women; images of him, dressed to resemble corpses, were carried out as to be buried and then thrown into the sea or into springs; and in some places his revival was celebrated on the following day. . . . In the great Phoenician sanctu-

ary of Astarte at Byblus the death of Adonis was annually mourned, to the shrill wailing notes of the flute, with weeping, lamentations, and beating of the breast; but the next day he was believed to come to life again and ascend up to heaven in the presence of his worshippers." (*Golden Bough*, Ch.. IV., p. 183, 184.)

This Phoenician festival was evidently a vernal one, the death being determined by the discoloration of the river Adonis caused by the red earth washed down from the mountains in the spring. This blood-red hue was believed to be the blood of Adonis, annually wounded to death by the boar on Mount Lebanon. (*Lucian*, op. cit. 8.) The scarlet anemone is said to have sprung from the blood of Adonis or to have been stained by it. (Ovid, *Metam*, X., 73, 5; Servius on *Virgil*, Aen. V., 72; Tzetzes, Schol. on *Lycophron*, 831, authorities cited in *Golden Bough*, Vol. IV., p. 184.) Dr.

Frazer suggests that as the anemone blooms in Syria about Easter, this may be thought to show that the festival of Adonis was held in the spring.

XXI. ATTIS.

Attis was another god whose supposed death and resurrection played an important part in the faith and ritual of Western Asia. Attis was to Phrygia what Adonis was to Syria. The death and resurrection of Attis was annually mourned and rejoiced over at the festival in the spring. (*Diodorus Siculus*, III., 59, 7—for full list of authorities, see volume cited above, p. 219.)

The order of the festival is given by Dr. Frazer as follows: "On the twenty-second day of March, a pine tree was cut in the woods and brought into the sanctuary of Cybele, where it was treated as a great di-

vinity. The duty of carrying the sacred tree was entrusted to a guild of tree-bearers. The trunk was swathed like a corpse with woolen bands and decked with wreathes of violets, for violets were said to have sprung from the blood of Attis, as roses from the blood of Adonis; and the effigy of a young man, doubtless Attis himself, was tied to the middle of the stem. On the second day of the festival, the twenty-third of March, the chief ceremony seems to have been a blowing of trumpets. The third day, the twenty-fourth of March, was known as the Day of Blood: the Archigallus or high-priest drew blood from his arms and presented it as an offering. Nor was he alone in making this bloody sacrifice. Stirred by the wild, barbaric music of clashing cymbals, rumbling drums, droning horns, and screaming flutes, the inferior clergy whirled about in the dance with wagging heads and streaming hair,

until rapt into a frenzy of excitement and insensible to pain, they gashed their bodies with potsherds or slashed them with knives in order to bespatter the altar and the sacred tree with their flowing blood. The ghastly rite probably formed part of the mourning for Attis and may have been intended to strengthen him for the resurrection. . . . We can hardly doubt that the Day of Blood witnessed the mourning for Attis over an effigy of him which was afterward buried. The image thus laid in the sepulchre was probably the same which had hung upon the tree. Throughout the period of mourning the worshippers fasted upon bread, nominally because Cybele had done so in his grief for the death of Attis, but really perhaps for the same reason which induced the women of Harran to abstain from eating anything ground in a mill while they wept for Tammuz. To partake of bread or flour at such a season might

have been deemed a wanton profanation of the bruised and broken body of the god. Or the fast may possibly have been a preparation for a sacramental meal. But when night had fallen, the sorrow of the worshippers was turned to joy. For suddenly a light shone in the darkness: the tomb was opened; the god had risen from the dead; and as the priest touched the lips of the weeping mourners with balm, he softly whispered in their ears the glad tidings of salvation. The resurrection of the god was hailed by his disciples as a promise that they too would issue triumphant from the corruption of the grave. On the morrow, the twenty-fifth of March, which was reckoned the vernal equinox, the divine resurrection was celebrated with a wild outburst of glee. At Rome, and probably elsewhere, the celebration took the form of a carnival. It was the festival of joy." (*Golden Bough*, Vol. IV., pp. 222, 226, 227.)

XXII. BEL MERODACH.

Bel Merodach, the Savior of ancient Babylon, descended into the underworld, broke the gate through, conquered death and returned to the domain of the living, having released the dead from captivity. In a hymn translated by Theophilus G. Pinches, he is called:

“The Lord of the Holy Incantation, bringing the dead to life;
He who had mercy on the gods who were imprisoned;
Took off the yoke laid on the gods who had been his enemies,
To redeem them he created mankind.”

(Quoted by Dr. Carus in *The Pleroma*, p. 77.)

XXIII. JESUS.

It should be evident from the foregoing that the death and resurrection of Jesus is

but a new version of the old and oft-repeated tale. But it is a remarkable fact that "for six centuries after the foundation of the Christian religion, a crucified Redeemer is entirely absent from Christian art. The earliest known form of the human on the cross (in Christendom) is the crucifix presented by Pope Gregory the Great to the Queen of Lombardy. . . . No image of the crucifix is found in the catacombs of Rome earlier than that of St. Suilio, belonging to the seventh or eighth century." (Child's *Progress of Religious Ideas*, Vol. I., p. 211.)

Gerald Massey bears testimony to the same fact and then says: "In the earliest representation of the Trinity made by Christian artists, the Father and Holy Ghost (who was feminine as the Dove), are portrayed beside the cross. There is no Christ and no crucified; the cross is the Christ even as the Stauros [cross] was a

type and a name of Horus the Gnostic Christ. The cross, not the crucified, is the primary symbol of the Christian Church. The cross, not the crucified, is the essential object of representation in its art, and of adoration in its religion. During centuries the Cross stood for the Christ, and was addressed as if it were a living being. It was divinized first and humanized at last." (*The Natural Genesis*, Massey, p. 433.)

The oldest representation of Jesus was a lamb. The lamb then came to be associated with a cross and the figure of a man fastened to a cross eventually took the place of the more ancient emblem in Christian symbology.

The cross symbol reaches far back into antiquity. A very remarkable passage occurs in the writings of the celebrated Christian Father, Felix, who lived at the end of the second century. He says, "You cer-

tainly, who worship wooden gods, are the most likely people to adore wooden crosses, as being parts of the same substance with your gods. For what else are your ensigns, flags and standards, but crosses gilt and purified? Your victorious trophies are not only represented in a single cross, but a cross with a man on it. The sign of a cross naturally appears in a ship, either when she is under sail or rowed with expanded oars, like the palm of our hands, not a military yoke erected but exhibits the sign of a cross; and when a pure worshipper adores the true God with hands extended, he makes the same figure. Thus you see the sign of the cross has either some foundation in nature or in your own religion, and therefore not to be objected against in Christians." (*Min. Fel.*, sect. 29.)

It was owing to the very significant and sacred character of the cross symbol that crucifixion gradually came to be the recog-

nized form of death which the Savior must necessarily have undergone. Perhaps none of the World's Saviors were actually crucified. But that the belief in crucified Saviors was prevalent in various Oriental countries long anterior to the Christian Era, I have shown beyond question.

Although the crucifixion of Jesus is now generally accepted, it is worthy of note that there has not always been a uniformity of opinion regarding the matter.

In the Appendix of Sale's translation of the Koran, he says, "It is the constant doctrine of the Mohammedans that it was not Jesus himself who underwent that ignominious death, but somebody else in his shape and resemblance. The person crucified, some will have it to be a spy that was sent to entrap him; others, that it was one Titian, who by the direction of Judas, entered in at a window of the house where Jesus was, to kill him; and others that it

was Judas himself. . . . They add, that Jesus, after his crucifixion in effigy, was sent down again to earth, to comfort his mother and disciples, and acquaint them with how the Jews were deceived, and was then taken a second time into heaven. It is supposed by several that this story was an original invention of Mohammed; but they are certainly mistaken; for several sectaries held the same opinion, long before his time. The Basilidians, in the very beginning of Christianity, denied that Christ himself suffered, but that Simon the Cyrenean was crucified in his place. The Corinthians before them, and the Carpocratians next, did believe the same thing; that it was not himself, but one of his followers, very like him, that was crucified. Photius tells us that he read a book entitled *The Journeyings of the Apostles*, relating to the acts of Peter, James, Andrew, Thomas and Paul; and among other things con-

tained therein, this was one, that Christ was not crucified, but another in his stead, and that therefore he laughed at his crucifiers, or those who thought they had crucified him." He then quotes the *Gospel of Barnabas* to the same effect.

One of the most celebrated of the ancient Bishops, Irenaeus, declares upon the authority of Polycarp, who claimed to have it from St. John, that Jesus was not put to death at the age commonly claimed, but lived to be about fifty years old. The passage occurs in Dr. Grabes's *Irenaeus* (Lib. II., Ch. 39), and is as follows: "A demonstration that the Lord preached after his baptism not for one year, but that he employed (in preaching) the whole term of his life. For he came to save all through himself. . . . Therefore he preached in every stage of life; and made an infant with infants, sanctifying infants; a child among children; sanctifying children, and

at the same time supplying an example to them of piety, of justice and of submission; a youth among youths, becoming an example to youths, and sanctifying them to the Lord, so also an elder among elders, that the teacher might be perfect in all things, not only according to the exposition of truth, but also according to the period of life, and sanctifying at the same time the elders, becoming an example to them; after that he came to death, that he might be first born from the dead, he himself having preëminence in all things, the prince of life, above all and exceeding all. But to establish their own forgery, that it is written of him to call the acceptable year of the Lord, they say against themselves that he preached [during] one year [only] and suffered on the twelfth month [of it]. They have forgotten—giving up every [important] affair of his, and taking away the more necessary, the more honorable,

and, I say, that more advanced period of his, in which, teaching diligently, he presided over all. For how did he obtain disciples if he did not teach? And how did he teach, not having attained the age of a Master [or doctor]? For he came to baptism who had not yet completed thirty years of age; and after baptism he preached only one year—[on] completing his thirtieth year he suffered [death], being as yet only a young man, who had not attained to maturity. But as the chief part of thirty years belong to youth, and every one will confess him to be such till his fortieth year; but from the fortieth to the fiftieth year he declines into old age, which our Lord having attained, he taught us the gospel, and all the elders who, in Asia, assembled with John, the disciple of the Lord, testify, and [as] John himself had taught them. And he John remained with them until the time of Trojan, and some of them saw not only

John, but other Apostles, and heard the same things from them and bear the same testimony to his revelations.”

Irenaeus here charges the other party with forgery who taught that Jesus was put to death when a young man, only one year after entering into his ministry. It is fortunate that the Church has been guilty of letting this passage in Irenaeus escape. I think it has been eliminated from all other editions but the one quoted.

It is a fact, then, that the canonical story of the death of Christ was doubted by many in the second century and books were written, like the *Gospel of Barnabas*, denying it.

Professor Drews says, “The conception of Christ being put to death upon the cross is, comparatively speaking, a late one. The connection of Christ with the cross was originally not a reproduction of the manner of his death. It rather symbolizes, as

in the ancient Mysteries, precisely the reverse—the victory of the Christian Cult-God over death—the idea of resurrection and life.” (*The Christ Myth*, p. 160.) In agreement with this we find that the earliest representations of Christ in connection with the cross represent him as standing before the cross praying with outstretched arms, or in standing upon the Gospels at the foot of the cross with open eyes and head encircled by the sun’s orb. It was many centuries before we have an illustration of a dead crucified Christ. In the early Church it was always the living Christ who was depicted at the cross. All this goes to confirm the occult teaching that Christ was not crucified but stoned to death. This stoning occurred in a time of riot in the court of the temple at Jerusalem. After the body was killed it was taken by those who had slain him and hanged in mocking upon a tree. This was a common custom

in those days. Note the passage referring to Jesus' death in the Acts of the Apostles, where the author, speaking reproachfully to the Jews of his day, says, "The God of our Fathers raised up Jesus whom ye slew and hanged upon a tree."

The resemblances between the death and resurrection of Jesus and that of the pre-Christian Saviors is most remarkable. Nearly all descended into the grave, and some into the infernal regions; the period between the death and resurrection was for most of them three days, while the date of resurrection was, as a rule, at or about the vernal equinox. Thus as the birth of the Saviors was commemorated by a birth festival at the winter solstice, their resurrection was commemorated by a resurrection festival at the vernal equinox. Both Christmas and Easter are thus seen to be much older than Christianity. Neither originated with the new religion or took their date

from it, and barely a feature connected with these days, as celebrated by the Church, but that existed before.

The public rites of Adonis and Attis bear a close resemblance to the Easter ceremonies in the Greek Church. Says Mr. Wachsmith, "During the whole of Good Friday a waxen effigy of the dead Christ is exposed to view in the middle of the Greek churches and is covered with fervent kisses by the thronging crowd, while the whole church rings with melancholy, monotonous dirges. Late in the evening, when it has grown quite dark, this waxen image is carried by the priests into the street on a bier adorned with lemons, roses, and jessamine, and there begins a grand procession of the multitude, who move in serried ranks, with slow and solemn step, through the whole town. Every man carries his taper and breaks out into doleful lamentation. At all the houses which the proces-

sion passes there are seated women with censors to fumigate the passing host. Thus the community solemnly buries its Christ as if he had just died. At last the waxen image is again deposited in the church, and the same lugubrious chants echo anew. These lamentations, accompanied by a strict fast, continue till midnight on Saturday. As the clock strikes twelve, the bishop appears and announces the glad tidings that 'Christ is risen,' to which the crowd replies, 'He is risen indeed,' and at once the whole city bursts into an uproar of joy, which finds vent in shrieks and shouts, in the endless discharge of cannonades and muskets, and the explosion of fireworks of every sort. In the very same hour people plunge from the extremity of the fast into the enjoyment of the Easter Lamb and neat wine." (Quoted by Frazer in *Golden Bough*, Vol. IV., p. 212.)

We find the same resemblance to the

rites of Adonis and Attis in the Catholic Church. Says Mr Pitre, a native Sicillian writer, "A truly moving ceremony is the procession which always takes place in the evening in every commune of Sicily, and further the Deposition from the cross. The Brotherhoods take part in the procession, and the rear was brought up by a great many boys and girls representing saints, both male and female, and carrying the emblems of Christ's Passion. The Deposition from the cross was managed by the priests. The coffin with the dead Christ in it was flanked by Jews armed with swords, an object of horror and aversion in the midst of profound pity excited by the sight not only of Christ but of the Mater Dolorosa, who followed behind him. Now and then the 'mysteries' or symbols of the crucifixion went in front. Sometimes the procession followed the 'three hours of agony' and the 'Deposition from the Cross.' The

'three hours' commemorated those which Jesus passed upon the cross. Beginning at the eighteenth and ending at the twenty-first hour of Italian time, two priests preached alternately on the Passion. Anciently, the sermons were delivered in the open air on the place called Calvary: at last, when the third hour was about to strike, at the words *emisit spiritum*, Christ died, bowing his head amid the sobs and tears of the bystanders. Immediately afterward in some places, three hours afterward in others, the sacred body was unnailed and deposited in the coffin. In Castronouvo, at the Ave Maria, two priests clad as Jews, representing Joseph of Arimathea and Nicodemus, with their servants in costume, repaired to the Calvary, preceded by a company of the Whites. There with doleful verses and chants appropriate to the occasion, they performed the various operations of the Deposition, after which the proces-

sion took its way to the larger church. . . . In Salaparuta the Calvary is erected in the church. At the preaching of the death, the Crucified is made to bow his head by means of machinery, while guns are fired, trumpets sound, and amid the silence of the people, impressed by the death of the Redeemer, the strains of a melancholy funeral march are heard. Christ is removed from the cross and deposited in the coffin by three priests. After the procession of the dead Christ the burial is performed, that is, two priests lay Christ in a fictitious sepulchre, from which at the mass of Easter Saturday the image of the risen Christ issues and is elevated upon the altar by means of machinery." (*Ibid*, pp. 213, 214.) Scenic representations of the same character are exhibited in other parts of the Catholic world. The drama of the death and resurrection of Christ was formerly celebrated

at Easter in England. (*The Eve of the Reformation*, Gasquet, p. 319.)

We have seen that all the Savors were believed to have died and risen again from the dead, and the death and resurrection were dramatically represented at annual festivals with alternate sorrow and joy.

This festival was world-wide and age-long in its celebration. We do not know who first kept the day—it is lost in the mists of antiquity which stretch behind all historic record. Hundreds of years before the dawn of the Christian Era, this festival was celebrated at the same time of the year, having precisely the same meaning attached to it as we attach to-day and having grouped around it precisely the same kind of ceremonies. In China, Mexico, Greece, Rome, Egypt, Syria, India, Babylon, all over the world, we find the same idea, the same story, the same celebration. Even the date on which the festival was kept is ne-

cessitated by its meaning. Christianity, then, did not originate the Easter festival, it simply adopted this ancient world-wide celebration.

What is the significance of these facts? The widespread diffusion of stories, legends, beliefs like this must cast discredit upon the historical accuracy of the belief in the actual crucifixion and physical resurrection of Jesus. When we find, for example, the story of William Tell, not only in Switzerland, but all over the world; when we find the story of Cinderella a fireside tale with which children have been delighted in all ages and under every sky,—what does it mean? It means first that undoubtedly the literal story as it is told is not true. But it means something deeper and grander than that; it means the intensifying of the reality of the belief itself which the story represents. It does not follow that we must give up the spiritual idea connected

with the parable of the Prodigal Son, because no such event may have been literally and historically true. It does not follow that we must give up the spiritual truth in the parable of the Good Samaritan, because no man went down to Jericho in precisely that way, and fell among thieves. When men tell themselves these beautiful tales, parables, allegories, legends, it may not be that the outer shell and husk of the story is true; but as has been often pointed out it must mean that men have believed and continue to believe the spiritual and essential truth which they have clothed in such a variety of forms. What that truth is we shall see presently.

CHAPTER V.

ANALOGOUS FORMS AND CEREMONIES.

I. FASTS.

It is a curious fact that the period immediately preceding the vernal equinox has been almost universally a season of fasting.

The Christian Easter festival is preceded by Lent. At first the Lenton fast was only one week, subsequently it was extended to three weeks, and finally by a decree of the Council of Aurelia in 519 it was made forty days, thus bringing it in accord with the forty days fasts of other religions.

The ancient Mexicans, according to Humboldt, held a fast at this time of the year in honor of the sun. (Humboldt's *Researches*.) Bonwick says that "The

Spaniards were surprised to see the Mexicans keep a vernal forty days' fast." (*Egyptian Belief*, p. 370.) Acosta says that the Mexicans "used great fastings of five or ten days together, before any of their great feasts, and they were unto them as our four Ember weeks." (*History of the Indies*, Lib. V., Chap. XVII.)

The Persians also fasted forty days at the festival of Salutation in honor of Mithra. (*Progress of Religious Ideas*, Child, Vol. I., p. 272.)

Landseer says that "The Osiris of Egypt was supposed to be dead or absent forty days in each year during which the people lamented his loss as the Assyrians did that of Adonis." (*Sabean Researches*, p. 112.)

In Babylon and Assyria there was also a vernal fast in honor of Tammuz, and in Greece and Asia Minor a like fast in honor of Bacchus.

These fasts preceding the vernal equinox were preliminary to the Rites of Initiation which took place at that time. This accounts for the wide observance of the fast—it was connected with the Mysteries.

II. BAPTISM.

The sacrament of baptism has played an important part in the world's religions.

The ancient Egyptians had a rite of baptism with water in which the candidate was immersed. It was called the "water of purification" and was supposed to cleanse the soul from sin. (*Egyptian Belief*, Bonwick, p. 416.)

In the first chapter of the *Ritual* (*Zurim Papyrus*) it is said by the priest, "I lustrate with water in Tattu and anoint with oil in Abydos." Gerald Massey suggests that "We might call the Egyptians very Particular Baptists, for in the first ten gates of

Elysium or entrance to the great dwelling of Osiris, the deceased is purified at least ten times, even in ten separate baptisms, and ten different waters in which the gods and goddesses had been washed to make the water holy." (*Ancient Egypt the Light of the World*, p. 235.)

"Dipping in water, and aspersion with water, or with blood of a victim, was also customary among the Druids, as was also the baptism of fire." (*Origin and Development of Religious Belief*, Baring-Gould, Vol. I., p. 399. Davies's *Mythologies and Rites of the British Druids*, p. 220.)

Mongolia and Tibet practiced infant baptism. The priest dipped the child three times in water and gave it a name. Candles were burnt and incense offered during the ceremony. (Amberly's *An Analysis of Religious Belief*, Vol. I., p. 61.)

A rude form prevails in Fantu, Africa, where the father, on the eighth day after

birth, after thanking the gods for the birth of his child, squirts some ardent spirits upon him from his mouth, and then pronounces his name, at the same time praying for his future welfare, and "that he may live to be old and become a stay and support to his family." (*Ibid*, p. 58.)

The ancient Persians also practiced infant baptism. When the child was a few days old, it was taken to the temple and the priest took the child and baptized it for the purification of the soul. Sometimes he plunged it three times into a great vase full of water. At the ceremony the father gave a name to the child. (Beausobre's *Histoire Manichee*, Lib. IX., Ch. VI., sect. 16.)

In Yucatan the children were baptized when a year old, in the temple at the cross, by pouring the water upon them from a small pitcher. . . . This baptism was called regeneration. (*Monumental Christianity*, Lundy, p. 390.)

In Peru we find the same custom, "The child was immersed in the fluid, the priest exorcised the evil, and bade it enter the water, which was then buried in the ground." (*The Myths of the New World*, Brinton, p. 150.)

In ancient Mexico the rite of baptism was also practiced, the midwife touching the breast and lips of the child with water, repeating the following prayer, "I pray that this celestial water, blue and light blue, may enter into thy body and there live. I pray that it may destroy in thee, and put away from thee, all the things evil and adverse that were given to thee before the beginning of the world. . . . Wheresoever thou art in this child, O hurtful thing, begone! leave it! . . . for now does it live anew, and anew it is born." (Bancroft's *Native Races*, Vol. III., pp. 272-3.) See also Amberly's *An Analysis of Religious Beliefs*, p. 59.)

In speaking of the same Mexican rite, Baring-Gould says, "The new-born child was bathed with these words, spoken by the nurse: 'Take this water, for the goddess Chalchiuhcueja is thy mother. May this bath cleanse thee of the impurity contracted in thy mother's womb, may it purify thy heart, and procure for thee a good and honorable life. May the unseen God descend on this water, and free thee from all evil and pollution, and from all ill-luck!' . . . The second baptism of the child took place later and was called the baptism in fire." (*Origin and Development of Religious Belief*, Vol. I., pp. 399-400.)

In India the christening was performed when the child was eleven days old. The rite was called the naming ceremony and was performed with the Rigveda mantram, XCI. 7. (*Text-Book of Hindu Religion and Ethics*, p. 175.)

"This religious custom," says Jacolliot,

"is very ancient in India; it dates from the Vedic epoch; . . . it is still in honor among the Hindus, who fail not to observe it with all ceremonies of the ancient rite." (*The Bible in India*, p. 268.)

The ancient Buddhists also had the rite of baptism. Sabhaddo, the hermit, said unto the venerable Ananda, "Fortunate, friend Ananda, are ye who have been sprinkled with the sprinkling of discipleship in the presence of the Master." (*Buddhist and Christian Gospels*, Edmunds, p. 88.) Some have thought this expression figurative, but even then it implies the practice as existing at the time. Gautama and the commentator Buddhaghoso, in the fifth century, quotes older writers as saying that Ananda poured water over Sabhaddo's head.

According to Mallet, infant baptism was practiced among the Norwegians long before the days of Christianity. Water was

poured on the head of the child, who then received a name. (*Northern Antiquities*, Vol. I., pp. 206, 366.)

Robert Taylor says, "The ancient Pagans had gods and goddesses who presided over the birth of infants. The goddess Nundina took her name from the ninth day, on which all male children were sprinkled with holy water, as females were on the eighth, at the same time receiving their Pagan name. When all the forms of the Pagan nundination were duly complied with, the priest gave a certificate to the parents." (*Diegesis*, Taylor, pp. 233-4.)

It is evident that the rite of baptism was universal and was practiced ages before it was adopted by John the Baptist and sanctioned by Jesus of Nazareth. The origin of the rite is traced to the ancient Mysteries and its first great Initiation—the one at which the neophyte presented himself to the Hierophant and received the "baptism for

the emancipation from sins." The baptism administered to infants was only a symbol and prophecy of this—a dedication of the little one to an effort to enter the Path. The baptism later administered to adults was for the same purpose and had the same end in view. The rite of the church in the case of the infant and adult symbolized the purification of character to be striven for; the rite of the Mysteries symbolized that the purification had been attained. Moral purity is a prerequisite to entrance into the Path of occult progress. The church produced the saint; the Mysteries of Jesus produced the Master.

III. THE EUCHARIST OR COMMUNION.

The Eucharist or Communion is an ancient and world-wide rite. All are familiar with the Christian form commonly called the Lord's Supper. The Greek and Roman

churches hold to the actual transformation of the elements into the flesh and blood of Christ, but the Protestant bodies regard the bread and wine as mere symbols.

We find a similar rite among the ancient Egyptians. They celebrated the resurrection of Osiris by eating the sacred cake or wafer after it had been consecrated by the priest and thereby becoming virtually flesh of his flesh. (*Egyptian Belief*, Bonwick, p. 163.)

The ancient Mexicans also had a Holy Supper which consisted in eating the flesh of their god. A cake was made of the seed of bledos, and "having made it, they blessed it in their manner, and broke it into pieces, which the high priest put into very clean vessels, and took a thorn of maguey, which resembles a thick needle, with which he took up with the utmost reverence single morsels, which he put into the mouth of each individual in the manner of a com-

munion." (Kingborough's *Antiquities of Mexico*, Vol. VI., p. 220.)

The Aztecs long before the discovery or conquest of Mexico by the Spaniards, had a custom of eating bread sacramentally as the body of a god. "Twice a year, in May and December," says Frazer, "an image of the great Mexican god Huetzilopochtli, or Vitzilipuztli, was made of dough, then broken in pieces, and solemnly eaten by his worshippers." (*Golden Bough*, Vol. II., p. 79.)

In the Mithraic Mysteries the Initiated partook of a sacrament of bread and wine and were marked on their foreheads with a cross. (*Gnostics and Their Remains*, King, p. 52.)

The Peruvians also had a sacramental rite. When the sacred meal was ready, "the high priest then said in a loud voice so that all might hear, 'Take heed how you eat this *sancu*; for he who eats it in sin, or

with a double will and heart, is seen by our father the Sun, who will punish him with grievous troubles. But he who with a single heart partakes of it, to him the Sun and the Thunder will show favor, and will grant children, and happy years and abundance, and all that he requires.' . . .

The priest of the Sun then took what he could hold on three fingers, put it into his mouth, and returned to his seat. In this order and in this manner of taking the oath, all the tribes rose up, and thus all partook, down to the little children. . . .

They took it with such care that no particle was allowed to fall to the ground, this being looked upon as a great sin." (Quoted in *The Great Law* from Markham's *Rites and Laws of the Yncas*, p. 27.)

At the Eleusinean Mysteries the consecrated wine and bread were handed round, and the name of the Lord [Bacchus] many times repeated. Taylor says that it was

“especially to the honor of Bacchus as the Sun, that the Mysteries were celebrated, so the bread and wine which the Lord [Sun] had commanded to be received, was called the Lord’s Supper. Throughout the whole ceremony the name of the Lord was many times repeated, and his brightness or glory, not only exhibited to the eye by the rays which surrounded his name, but was made the peculiar theme or subject of their triumphant exultation.” (*Diegesis*, Taylor, p. 214.)

Perhaps the most curious custom was that of the Orphites. “The Orphites,” writes Epiphanius, “attribute all wisdom to the serpent of Paradise, and say that he was the author of knowledge to men. . . . They keep a live serpent in a chest, and at the time of the Mysteries entice him out by placing bread before him on a table. Opening his door, he comes out, and having as-

cended the table, folds himself about the bread. This they call a perfect sacrifice. They not only break and distribute this among the votaries, but whosoever will may kiss the serpent. This they call the Eucharist. They conclude the Mysteries by singing a hymn through him to the Supreme Father." (Quoted by Williamson in the *Great Law*, p. 184.) This account of Epiphanius is undoubtedly somewhat satirical. The real knowledge and rites of the Mysteries were not made public. However, they must have had a Eucharist sacrament in common with all the Mysteries. The account of Epiphanius probably reflects the general features of the ceremony.

In the Druidic Mysteries the Initiated drank the consecrated wine mixed with honey, water and meal, which was called *Gwin a Bragawd*. (Davies's *British Druids*, p. 219.) A similar custom was celebrated in the Mysteries of Ceres.

"The Mithraic Rites," says Mr. C. W. King, "bore a strong resemblance to many subsequently established in the Catholic Church, and supplied the model also of the initiatory ceremonies observed in the secret societies of the Middle Ages, and by the representations of modern times. The believers were admitted by the right of baptism; they had a species of Eucharist, . . . these rites are alluded to by Justyn Martyr (Apol. II.), in the earliest notice of them now extant. He refers to the Christian Eucharist and then says, 'Which thing indeed the evil spirits have taught to be done out of mimicry in the Mysteries and Initiatory rites of Mithra. For in these a cup of water and bread are set out with the additions of certain words in the sacrifice or act of worship of the person about to be initiated, a thing which ye either know by personal experience or may learn by inquiry.' Again on this point Tertullian in

the next century has (postscript) 'the devil whose business it is to pervert the truth, mimics the exact circumstances of the divine sacraments in the Mysteries of idols. He himself baptizes some, that is to say, his believers and followers; he promises forgiveness of sins from the sacred fount and then initiates them into the religion of Mithra; he thus marks on the forehead his own soldiers; he there celebrates the oblation of bread; he brings in the symbol of the resurrection, and wins the crown with the sword.' " (*The Gnostics and Their Remains*, pp. 51-52.) Martyr and Tertullian here bear testimony to the identity of the Eucharist of the religion of Mithra and that of the new Christian religion. Their explanation in attributing the former to devils is that of apologists and will hardly appeal to thinking minds of to-day. If it is a question of imitation, it would

seem that the latter must have imitated the earlier, not *vice versa*.

These examples might be extended, but this will suffice to show the universality of the Eucharist. The very fact that this ceremony is an element of the world religions evidences that it must stand for a great reality. In very early days, however, it became degraded into a means of producing abnormal conditions. The drinks used were liable to produce a sort of frenzy, which people came to regard as a state of inspiration, believing that the Deity actually descended on such as tasted the sacred liquor and produced ecstasy. Sometimes the drink was so potent as to throw the body into a state of trance. In later days the idea became still more perverted and materialized. That such should be the result of the deterioration of religion is perfectly natural. History furnishes many examples of the degeneracy of spiritual

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things. Do not be misled by the perversion of a ceremony to underestimate its real value.

CHAPTER VI.

ORIGIN AND MEANING OF ANALOGIES.

THE striking resemblances in the life story of Christ and the lives of the earlier World's Saviors, and the fact that the festivals that commemorate events in the life of Jesus are found in pre-Christian religions, commemorating the same events in the lives of other Saviors, has caused consternation among the believers in the Christian religion. It was not until recent years that a history of these facts was known to the modern world, but the early Christians were familiar with these similarities, and in fact pointed to the identity in teaching, story and symbol between the new Christian religion and the older forms of

faith as a reason why the former should not be rejected as incredible.

These identities are far too close to be accounted for by mere coincidence and the theory of mere copying one from another is hardly valid owing to the universality of the traditions. However, there must have been a common origin and the identities must have been purposely designed to teach certain religious truths. Now there was one Institution in the ancient world which was universal, and whose method of instruction was by symbol and myth—the Ancient Mysteries. These Mysteries were to be found in all parts of the world. Every great Teacher passed through its portals. All religions originated from the teachings of this great Brotherhood. The similarities we are considering are traceable to the Solar Myth and the Rites of Initiation—symbols made use of by the Occult Hierarchy as types:

First: Of cosmic realities.

Second: Of the unfolding of the human spirit.

Let us begin with the Solar Myth. It would be an error to consider a Myth as mere fiction—a mere fanciful story without any basis of fact. The Myths of ancient times were pictorial forms setting forth certain great truths. The writers of these Myths were Initiates who used certain symbols to set forth spiritual realities. The universality of the symbol is due to the fact that the Ancient Mysteries were universal and the Initiates were all acquainted with this symbolic language and made use of it to proclaim the inner spiritual realities.

The Solar Myth is primarily a symbolical representation of the activity of the Solar Deity or Logos in the universe. The yearly course of the sun reflects, in a partial way, his activity in nature. The Sun-

god is always born at the winter solstice in the early morning of the 25th day of December—born when the sign Virgo is rising above the horizon and thus always born of a virgin. This represents the descent of the Logos into matter. Thus incarnate, he is weak as an infant—born when the days are shortest and the nights longest, as with us on this side of the equatorial line. Shortly afterward Draco, the Dragon (the snake Pytho), rises up over Libra (the Balance), and seems to pursue the Virgin. But the Deity lives through the reign of darkness and the dangers of imprisoning matter which threaten to slay its Divine Ruler, until at length the days lengthen toward the vernal equinox, the time of crucifixion, when he stretches himself on the cross of matter. But the Sun could not be kept imprisoned by the elements and the seemingly dead rises again and triumphantly ascends into heaven and gives forth its life

to invigorate the world. The story of the Sun-god thus depicts the birth or incarnation of the Solar Deity (his becoming enveloped in matter), the early threatening dangers, the apparent death and burial in the mineral kingdom, the resurrection in the development of the higher kingdoms, the final rising of the life into heaven where it receives the downpouring life of the Father and forms the causal body—the vehicle of the triple spirit in man.

We have seen in the foregoing chapters that these events are reproduced in the lives of the various Saviors and Solar Gods. All were born at the winter solstice and die at the vernal equinox. The fixity of the birth date and the variableness of the death date, the former being determined by a fixed and the latter by a variable solar position, evidence that the dates point to the hero of a Solar Myth and not to the history of a man. The variance of the death date is due to

the relative positions of the sun and moon at the spring equinox. The animal adopted as the symbol of the Hero is the sign of the zodiac in which the sun is at that period and this varies with the equinoxes. Thus the lamb, bull, fish, etc., have all served as emblems of the various Saviors. In fact, the whole story of the Savior-Gods can be read in the sky. From the threatening Dragon came the story of the pursuit of the child of light by the hostile principle Herod, Astyages, Kansa, etc. From the low position of the sun came the early concealment of the child by flight into Egypt, as in the case of Jesus, or to Yamuna as with Krishna, or being placed in a basket upon the waters of a great stream or sea as with Sargon, Dionysus and Moses, since the sun in its wanderings through the zodiac must next pass through the watery region—the signs of the water carriers and the fishes, etc.

Now let us turn to the Rites of Initiation. Until recently very little was known in the Western world concerning occult Initiations beyond the fact that such rites existed. In order to understand the meaning of these Initiations, we need to know something of the constitution of man and of the solar system. There are seven planes in our solar system; the five lowest constitute the planes of the manifested universe. The matter of each of these planes or worlds is correlated with a certain principle in man—a definite stage of human consciousness. Man is a spiritual entity whose birthplace and habitat is on the second plane of our system. This spiritual monad becomes encased in the matter of the various worlds in order to gain experience in them and finally to master and rule them. In order to accomplish this end, the appropriated matter of each plane must be organized into more and more complex and receptive

bodies. This organization proceeds from the bottom upward. The physical first, then the astral and mental,—these constitute man's mortal bodies and their organization is the work of normal human evolution. After this work is well advanced, the higher bodies are developed in turn—the intellectual, intuitional and spiritual. These last three are man's immortal bodies, the dwelling place of the Spirit, the treasure house of all that is deserving of immortality. The lowest of the immortal bodies, the Intellectual, is developed in the course of the normal human evolution, but the two highest belong to the spiritual planes proper, and their organization at the present stage of human evolution must be the work of special training. Those who desire to enter the path of progress must become pupils of a Master of Wisdom—one who has completed his human evolution. These Masters constitute a Great

Brotherhood of Perfected Men. The Path that leads to the Master and ultimately to Initiation into the Brotherhood, is open to any aspirant who will comply with the conditions. To one who is ready for rapid progress, the knowledge is always put in his way—something will occur to direct his attention to the opportunity at hand. Whenever the Master considers the pupil fit for Initiation, he presents him to the Brotherhood. It is not necessary here to fully state the conditions requisite for Initiation. Suffice it to say, one must be “worthy and well qualified, duly and truly prepared”; he must light up his soul with nobility of character, must be pure and holy, and possess a well-developed and well-trained mind. Having attained the exoteric “good life,” he is ready for the esoteric life—the life of the Initiate. (For condition requisite for Initiation, see au-

thor's *Ancient Mysteries and Modern Masonry*, p. 110.)

During the time when the aspirant is striving to attain the requisite qualifications, he is said to be treading the Probationary Path—the Path which leads to the “strait gate,” beyond which is the “Path of Holiness,” which culminates in Master-ship.

In the Christian system the Path is divided into three parts, called Purification, Illumination and Union. In the Hindu and Buddhist schools the Path is divided into two parts, the Probationary Path and Path Proper, each having several subdivisions. The Probationary Path of the Hindu and Buddhist represents the Path of Purification of the Christian; the Path Proper of the Hindu and Buddhist is divided into four stages, the first two corresponding to the stage of Illumination and the last two to the stage of Union. The names differ but

the experiences of the unfolding life are the same. The Initiations on the Path are four in number before that of the Master is attained—five in all, including the final Initiation which marks the Master Triumphant.

In describing these Initiations, we will use the Christian symbols with which we in the West are familiar. At the first great Initiation the Christ is born in the disciple. This birth is what Paul refers to when he says, "My little children of whom I travail in birth again until Christ be formed in you." He speaks later of "Christ in you the hope of glory." This is the mystic Christ—the name of a state. This is the point in evolution at which the principle in man's constitution next above the mental, the Christ or Intuitional principle, is vivified—the critical point at which the evolving soul begins to be a Christ. At this time the Christ or Intuitional body which be-

longs to the second manifested world is born into activity and the Christ evolution is definitely begun. This is an important event, one in which even nature itself is described in the sacred writings as thrilling with joy. The disciple now realizes for the first time his oneness with all that lives—the consciousness being awakened in the highest world where it identifies itself with life and not with forms. The new Initiate is born into the new life of the spirit—he finds open within him a new consciousness which will grow until he is master of the knowledge of this great spiritual world. This experience marks the entrance into the Path of Holiness. It is called the “second birth”—the first birth is into the life of matter; the second is into the life of the Spirit. The candidate is now born into the kingdom as a “little child,” one of the “little ones”—names ever given to a new Initiate. “You must become as

a little child," said Jesus, "before you can enter into the kingdom of heaven."

This newly formed child is the Holy Child frequently said to be born in a cave—the "cave of Initiation"—over which the "star of Initiation" ever shines in the East at the birth of a Divine Savior. Every such child is beset by unusual perils—the dark powers seek his destruction. Despite all threats, he grows in wisdom and power until he comes to the second great Initiation, symbolized by the Baptism by "water and the spirit" which confers on him the powers of the Teacher. He must needs descend into the waters of the world's sorrows, but here his consciousness realizes itself as the Son in whom the Father is well pleased, and he goes out into the world to labor for men. Here he meets the opposition of the ignorant and bigoted, is led into the wilderness and exposed to temptation—the evil pow-

ers striving to lure him from his purpose by bidding him use his growing power for selfish ends—but triumphing over the tempter he is led to the third great Initiation, symbolized by the Transfiguration. Here he meets the Masters of old—those who previously trod the Path. Here is a moment of peace and illumination. He sees his future and henceforth sets his face toward Jerusalem, where he is to meet the baptism of the “Holy Ghost and of Fire,” the final test and the last stage of the “Way of the Cross.” He is ready now for the fourth great Initiation, symbolized by the passion and the cross. He faces the bitter agony of the garden, drinks the cup of betrayal, and thinks himself deserted even by the Father. This last is the bitterest of all trials. The loss of human sympathy is sufficient, but when there appears a chasm between the Father and the Son, he drinks the last drop in the cup of hopelessness and

cries out in agony, "My God; my God; why hast Thou forsaken me?" Although his inner vision is blinded so that the consciousness of Sonship is lost, he nevertheless is steadfast and yields up the lower life and descends into hell, that no region of the universe may remain untrodden. Thus liberated from his material body in the trance state, he again sees the light and feels himself again the Son—the Son who is one with the Father, yea, His innermost Self. Realizing this, there can be no possibility of again feeling the sense of separation. He is now ready for the fifth great Initiation, symbolized by the Resurrection and Ascension. This is the Initiation of the Master. He now rises triumphant over death and hell, and after a sojourn on earth to teach his disciples, he at last ascends into heaven. The "little child" has now become the "perfect man," having grown into

the fullness of the measure of the "stature of Christ."

These are the five degrees of development in the Christ life. The candidate is born into the life at the first Initiation and then passes onward and upward through the successive gateways on the Path and finally gains liberation and enters into conscious eternal life. The one whom we historically call the Christ, was one who had attained the goal of human evolution. He became thus the "Anointed," the name ever symbolizing the Man made Perfect. What He is we shall become. We see in Him, and in all who have attained the Christ state, a promise and pledge of our own attainment. All such are the first fruits of human evolution. They become the Saviors of men—Saviors who save not by substituting themselves for others, but by sharing with them the fullness of their life. Having attained unto conscious union with

all, they can pour down from this higher standpoint help and strength and knowledge into all who are now open to them.

The story of the gospel biography, as well as that of the other great world Teachers, sets forth in allegory the life history of every Initiate. The Initiatory Rites symbolize the stage through which the candidate passes. The gospel story is thus figurative—a story of any Master in the making. These symbols of the Birth, Baptism, Transfiguration, Death, Resurrection and Ascension stand for something of far greater significance than the physical history of any individual—they represent stages on the Path of Holiness. The Christ of the human spirit, the second or lower aspect,—the human spirit is a triad, being a reflection of the monad upon the spiritual, intellectual and mental planes—is born, lives, dies, and rises from the dead

and ascends into heaven in every perfected Son of Man.

The stage of the unfolding human spirit typified by Gethsemane and Calvary was called in Egypt "the death rite," and by the Gnostic Christians "the Initiation of the Cross."

Let us here cite several authorities regarding this important ceremony, as it has an important bearing upon both religion and Masonry.

Says Wm. R. Singleton, 33° Mason, Grand Sec. of the M. W. Grand Lodge of the District of Columbia, "After the candidate had passed through all preliminary rites and ceremonies, he was subjected to a representation of a mystical death, thereby signifying an oblivion of all the stains and imperfections of a corrupted and an evil life; as also a descent into hades, where every pollution was to be purged by the lustrations, by purifications of fire, water,

and air, after which the Epopt, considered to have been regenerated or new-born, was restored to a renovated existence of life, light and purity, and placed under divine protection." (*History of Freemasonry and Concordant Orders*, p. 73.)

John Yarker, another Masonic authority, says, "In the temple of Philae, in Egypt, there is an old-time painting of a man laid upon a cuniform bier asleep; over him stand two persons who are pouring upon his head water in which appears the sacred tau cross, whilst the sun's rays strike upon him; and it is evident that such an Initiate is represented by a cube opened out as a Latin cross." (*The Arcane Schools*, p. 134.)

The Great Pyramid of Egypt was a place of Initiation. The door of entrance was at the north. It was a stone in the form of an equilateral triangle and revolved on a pivot. When closed it looked like a solid

wall. It was only discovered by accident. Through this doorway the candidate passed—it symbolized the passage through the doorway of death. Within the Pyramid there were various chambers—the most important were the chambers of Central Fire wherein the sacred baptism, the baptism by fire, took place; the chamber of the Shadow; the chamber of the New Birth, wherein he observed the empty sarcophagus; the chamber of the Orient; the chamber of the Grand Orient. Each of these has its trials and secrets to which the candidate is admitted upon being properly prepared. These ceremonies represent the progress of the soul from death to the heaven world—they symbolize the experiences through which the soul must pass on the way to liberation. The different degrees and ceremonies of Freemasonry symbolize the same thing. Dr. Churchill, another eminent Masonic writer, in speaking

of the Masonic rite, well says, "The different degrees and ceremonies . . . is the representation of the final Eschatology of the Egyptians and portray the passage of the manes through the Taut and Amenta [astral world] from the time of the death of the body [earthly] to the final resurrection of the soul and its glorification in the Eternal Paradise situated in the north [spiritual]." (*Signs and Symbols of Primordial Man*, p. 428, note 1.)

This symbolism is familiar to Master Masons, although we fear that many of our brother Masons, like our brother Christians and brethren of other religious faiths, mistake the symbolism for the thing symbolized.

There is a most intimate connection between the Ancient Mysteries and Modern Masonry and the legends of the World's Savors. The author just cited, in speaking of the 3rd or MM's degree, says, "The

original was a prototype of the death, burial and rising of Osiris, and this legend differs very little, as can be seen in the Papyrus at the British Museum, from that which is now used and recited in our MM's Lodges." (*Ibid*, p. 340.) He then gives a colored plate taken from Budge's *Gods of the Egyptians*, showing Anubius ministering to Osiris on his bier; at the head kneels Nephthys and at the feet Isis. Anubius raises the body after the failure of Isis and Nephthys—not the physical body but the spiritual body, the Sahu.

We find the same teaching everywhere. Osiris was not the only man-god who lived upon earth, was put to death and rose again, having triumphed over evil and death, and ascended the throne of God. As stated by Dr. Churchill, "Osiris is only a very late representation of Horus I. and the risen Amsu. The history of Horus I., his death and resurrection as Amsu, is thousands of

years older than Osiris. . . . The same tradition has been brought on through countless generations, that during these periods names have been changed and one substituted for another, until at last it is Osiris in Egypt. Then followed the Christian doctrines in some countries; the Copts first in Europe generally; after these North and South America and other parts of the world, where at the present day we find the beliefs and practices, under whatever denomination." (*Ibid*, p. 418.)

These rites were universal and everywhere represented the same thing. Says Faber, "The Initiations into the Mysteries scenically represented the mythic descent into hades and the return from thence to the light of day. . . . Such Mysteries were established in almost every part of the pagan world; and those of Ceres were substantially the same as the orgies of Adonis, Osiris, Hu, Mithras, and the

Cabiri. They all equally related to the allegorical disappearance, or death, or descent of the great Father at their commencement; and to his invention or revival, or return from hades, at their conclusion." (*Origin of Pagan Idolatry*, Vol. III., b. IV., Ch. V., p. 384.) Faber here sets forth the facts of Initiation but his interpretation is not tenable.

Dr. Mackey says, "The intention of the ceremonies of Initiation into them was, by a scenic representation of death and subsequent restoration to life, to impress the great truths of the resurrection of the dead and the immortality of the soul, . . . they began in sorrow and lamentation; they ended in joy; there was an aphanism, or burial; a pastos, or grave; an euresis, or discovery of what had been lost; and a legend, or mythical relation,—all of which were entirely and profoundly symbolical in

their character." (*The Symbolism of Freemasonry*, p. 38.)

While the object of Modern Masonry, the successor of the Ancient Mysteries, is merely to teach the facts set forth by Dr. Mackey, the latter did not stop there. Dr. Churchill has more fully set forth the object of the Mysteries when he says, "It was by teachings, by signs, symbols and ceremonies that the soul and spirit were prepared here for the future, and taught dramatically what they had to encounter and pass through after the material body had ceased to exist." (*Signs and Symbols of Primordial Man*, p. 400.)

But this is not all, for in the early days at least the outer form was but a symbol of the inner and real—the development of man spiritually to the level of Adeptship. The "scenic representation" set forth the various stages of the soul's growth. This drama is repeated in every soul that be-

comes a Master. The ceremonies do not represent an outer fact, but an inner reality. This is evident from the nature of the ceremonies themselves. The candidate was received by the Hierophant at the proper time and place and laid with arms outstretched on a wooden cross and touched with the thyrsus, the "spear of crucifixion," on the heart, and passed into a deep trance. The body was then laid in a vault or tomb beneath the floor of the Hall of Initiation and carefully guarded. Meantime, while the body was dead and buried, he himself was fully alive in the invisible world (hades) and undergoing the tests of earth, water, fire and air. After the third day "very early, while yet it was dark," the cross bearing the body was lifted up and placed where the first rays of the rising sun would touch the face of the Neophite. As the sun arose the now perfected Initiate re-

suscitated the body and arose from the dead, overcoming death and hell.

The trance typified the "death unto sin." The allegory of the crucifixion signifies the sacrifice of all that pertains to the lower self. All that pertains to personality (the desire for separateness) must be given up in order to become one with God. The crucifixion of Christ is said to have taken place on the Mount of Golgotha. This hints at the hidden meaning of the allegory—mountains always symbolize spirituality, the abode of the Initiates and the place where Initiations take place. The revival signifies the resurrection unto righteousness—the attainment of the goal, the Perfect Man. The phrase "resurrection from the dead" is mystical and is used to represent the rebirth or resurrection, the gnostic illumination. When the candidate has reached this stage he has attained immortality—the unification of consciousness in

the physical, astral, mental, intuitional, and spiritual worlds. The aspirant has now become one with God, his abode is no longer in the realms of matter, he may be *in* the world but not *of* it. He can now exclaim with the Christ, "I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death." (*Rev.*, I., 18.)

These rites stood for great spiritual truths. While these truths were dramatically portrayed in the Lesser Mysteries, in the true Mysteries the story was lived.

Can any one consider these facts without prejudice and escape the conviction that the so-called lives of the World's Saviors have their origin in the Rites of Initiation and the Solar Myth? Here is the source of the various analogies. This is due to the fact that the reported biographies are the materialization of the Rites and Myth—the narratives symbolizing the mystic

life of the Initiate, not the physical life. As all the World's Saviors were Initiates their lives as such were ever the same. The mystic birth, baptism, transfiguration, death, resurrection and ascension are realities in the life history of every Initiate. But the real meaning of the symbolical teaching of the Myth and Ritual has been lost sight of, with the result that the narratives are regarded as the physical life history of individuals. However there are some who are beginning to realize that the salient features of these life-stories are not historical realities but symbols of spiritual realities. The Gnostics well understood this fact and so treated the gospel legends not as historic but as symbolic of cosmic processes and the drama of Initiation. It was a sad day when the mystic teachings were accepted as history and finally as dogma. However, the tendency everywhere is to materialize spiritual facts. Christianity could not well

escape such a fate during the Dark Ages, but there existed many mystic schools that maintained the inner teaching. Modern Masonry has been subject to a like materialization. No great intuition, however, is needed to discern the inner meaning of the Hiram Abiff legend—it should be clear to every Master Mason.

Now every symbol has a primary and a secondary meaning. The Rites of Initiation and the Solar Myth both symbolize the same thing; the former primarily typifying the growth of the soul and secondarily the work of the Logos, and the latter primarily symbolizing the work of the Logos and secondarily the growth of the soul. Thus the Sun is a symbol of the Logos in its primary meaning and of an Initiate in its secondary meaning—both the activity of God in the universe and the growth of the soul is outlined in the Sun-story. However, the sun, while a symbol

of every soul that has completed the human stage of evolution and attained the Master state, it is especially a symbol of the Initiate sent into the outer world on a special mission—one who by virtue of such office and mission is a representative of God to men. All such would necessarily possess certain characteristics in common and pass through certain experiences. With such a One it would be right and proper that he should be clothed in the drapery of the Solar Myth—that the festival of his nativity should become the date when the sun was born of Virgo at the winter solstice, and his death the time of the crucifixion of the sun at the vernal equinox. Every great Savior is sent of God. Each fills a certain office and stands in a special relation to humanity. Such a One is called, in the New Testament, the “Son of Man,” and in the Hindu writings a “Boddhisatva”

—the title not of an individual but of an office.

We thus see how the Sun Myth story mingled with the lives of the World's Saviors and crystalized about each as historical happenings. The gospel story, like that of the other Saviors, is the rendering into history of this world-wide myth. The story of the sun finally gathered round the man Jesus and clothed him in its garments—garments which in his physical life he did not wear. What is true of Jesus is also true of the other Saviors. But this fact does not militate against the historical existence of those Saviors, as some contend—those great personages actually existed and played the part assigned to them in the work of human evolution. These stories are particularly applicable to the great World-Teacher, the One who, age after age, as the ambassador of God, comes with

inspiration and power for the guidance of men.

An understanding of the spiritual truths that the legends express will enable us to meet the skepticism which is leveled at the majestic figures of the World's Saviors. (For further discussion of this question, see the author's *Ancient Mysteries and Modern Masonry*, Chapters V., VI.)

And now a word in regard to the analogous forms and ceremonies. If all these great Teachers were messengers of God, we should expect not only to find similar teachings but the establishment of similar forms and ceremonies for the helping of mankind. Certain helps are needed and the fact that the same aids are given proves their permanent value. There are great principles which pervade all religious forms and ceremonies—all religious rites were ordained by Sages and are based upon facts and intended to aid the soul in puri-

fyng his bodies and unfolding his latent powers. The very similarity of these forms evidence their divine origin. In fact, we reject the forms and ceremonies that are not elements of universal religion.

When we find the same things in all the various religions of the world, it is evident that these people were familiar with the same truths and used the same means to convey them. Thus the great Teachers of antiquity set forth in the form of symbol and also in allegory, in fable, in myth and in ceremony, great spiritual truths which should be preserved amid all the changes and chances of the world. It is thus that spiritual truth is preserved through ages of darkness to reappear in due time for the enlightenment of the world. From time to time men have arisen who were able to penetrate beneath the outer form and bring out the reality contained in symbol or myth. Thus man's faith is strengthened in

the reality of spiritual things, for not only does the form carry forward the truth from age to age, but it is a constant witness to the reality of that truth. The meaning may become lost to the outer world but the loss is only temporary—the knowledge is not lost to the great Teachers who act as the spiritual guardians of humanity and sooner or later men arise with sufficient insight to reveal the hidden meaning. It is well, then, that the forms, ceremonies, and symbols have been preserved, even though not understood, for thus the knowledge of the past is evidenced and the means is at hand to re-establish man's belief in truth. When the ages of darkness were approaching, the Sages hid under these garbs the truths to be preserved. It is not strange in these days of progress and investigation that a knowledge of these things should be rediscovered and that the unveiling of the truths should again establish man's faith.

CHAPTER VII.

CONCLUSION.

THE foregoing study of the World's Sav-
iors shows clearly the unity of religions.
The similarities in the lives, teachings,
symbols, ceremonies, etc., evidence a com-
mon origin. The Comparative Mytholo-
gists maintain that this common origin is
due to the common ignorance of the savage
from which the more refined types of re-
ligion have been gradually evolved. The
Comparative Religionists maintain that
the common origin is traceable to a great
Brotherhood of Divine Men, which from
time to time have sent its members into the
outer world to teach and to found new re-
ligions. We agree with the Comparative

Religionists. Every religion is at its best as it comes from its Founder—the later adherents never improve upon the faith, as would be the case were the theory of the Comparative Mythologists true.

All religions have their source in the Divine Wisdom of the Brotherhood of Perfect Men. This Brotherhood is a mighty Hierarchy of graded order consisting of various departments which are concerned with the carrying out of God's plan for the evolution of the world. The two chief departments concerned with human evolution are a ruling and a teaching department. At the head of the ruling department stands a mighty Being—the King or Ruler—who shapes the form of races and guides the outer evolution. At the head of the teaching department stands another mighty Being—the Priest or World Teacher—who gives the various religions to the world, either founding them Himself or

deputing the work to one of His subordinates. All the great World-Faiths had their origin in this mighty Hierarchy of Adepts, who constitute the guardians of the world.

The great Savors have always brought the same message to the world. The religions founded by them possess practically the same doctrines, symbols, rites, precepts, while the differences are merely non-essentials. But while all religions have the same essential teachings, each has some particular feature or characteristic upon which emphasis is laid—some principle or quality requisite to the needs of the age and people to whom it was given. Thus the Hindu emphasizes the immanence of God and the solidarity of man; the Egyptian and Buddhist, knowledge; the Persian, purity; the Greek, beauty; the Roman, law; the Hebrew, righteousness; the Christian, self-sacrifice; the Mohammedan, the Divine

Unity, etc. Each Teacher put the message in the way best suited to the people to whom He came, and emphasized the quality most needed at the time of His coming. Each religion has thus its own mission in the world suited to the nation to whom it was given and to the type of civilization it was designed to mould.

The chief reason for the appearance of the great World Teachers at certain times is to give a fresh impulse when a new civilization is to be born—a form which shall dominate the new polity. India, Egypt, Persia, Greece, etc., are illustrations—each is built upon a religious foundation. When the Western civilization, the Teutonic, was about to be born, Christ came and gave the religion upon which it was to be built. The new sub-race, strong and vigorous, with the practical side of the mind more developed than the metaphysical, required a training suited to its characteristics. Hence

comparatively little of subtle metaphysics was publicly given but much of the ethical and practical—the deeper knowledge being given only in the Mysteries of Jesus. Each religion is thus suited to the type of mind to be developed—the type of the particular sub-race to whom it is given.

All recognize that we are living to-day in a transitional age. Changes most vital and significant are taking place. We see the formation of a new sub-race and the preparation for a new civilization. Shall this movement be accompanied by the appearance of a great World Teacher? Such would be the teaching of analogy. A World Teacher has come to each sub-race in turn and such an appearance again would not be an anomaly. The parallelism between Europe, America and ancient Rome has often been pointed out. The Keltic sub-race was reaching the culmination of its power when the great Teacher came. The

Teutonic sub-race is to-day nearing its culmination. Again, as Rome was visited by those who brought with them the Mysteries of the Egyptian and the esoteric systems and occult schools of the Far East, so to-day Europe and America are invaded by similar movements, the latest of which is the Bahai cult. Then the abounding worldliness, the loss of religious zeal, and the decay of faith among the people—religion having too feeble an expression to attract the masses—is a condition that immediately precedes the coming of a World Teacher. As stated in the Bhagavat Gita, “Whenever there is decay of Righteousness, O Bharta, and there is exaltation of unrighteousness, then I Myself come forth. For the protection of the good, for the destruction of evildoers, for the sake of finally establishing righteousness, I am born from age to age.” The time would again seem ripe for the appearance of such a Teacher

and the establishment of a new covenant and ideal. Along many lines of thought and activity the old methods are being outgrown. In science and art and economics there is need of a new departure. The present economic system has reached the limit of its usefulness,—further progress cannot be made without a social reconstruction. Competition must give way to co-operation. The old order is rapidly breaking down: the social unrest, the degradation of the masses, the class war, and the inability of the captains of industry to keep production continuous, evidence an impending change. Surely a new civilization is near at hand. The coming of a great Teacher and Savior at such a critical period would be in line historically with the succession of World Teachers in the past. The conditions to-day would certainly indicate that we are standing at the closing of one cycle and the opening of another.

Is history again repeating itself? Will a great Teacher again appear at the beginning of the new sub-race? This is what we would logically be led to expect. But the appearance of such a World Savior to-day would not necessarily result in the formation of a new religion, although such would undoubtedly be the outcome.

The tendency to-day is toward unity, and the reproclamation of the great truths of the Wisdom would naturally lead to a recognition of the unity of all religions. As each great Teacher has given some definite message to the world, this tendency toward unity may foreshadow the proclamation of the unity of religions upon the part of a coming Teacher. The words of Christ may yet be fulfilled, "Other sheep I have which are not of this fold, them also I must bring; and they shall hear my voice and shall follow me and there shall be one fold and one shepherd." The new note

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struck would thus be one of co-operation and unity. The sounding of this harmonious chord would strengthen the subordinate notes in each world-faith until each re-echoed the chord in all its fullness. The keynote of each religion is valuable and the coming unity would synthetize all into one grand chord, giving to each note thereof equal prominence. The Light of Viassa, the Knowledge of Buddha, the Purity of Zoroaster, the Beauty of Orpheus, the Self-Sacrifice of Christ, etc., would form a mighty harmony for the uplift of the world.

The coming of a great Teacher is again needed, and who shall say that in response to the call he may not come, even in our own generation, and speak the word that shall realize on earth the Brotherhood of Religions. The shaping of a Universal Religion would include all the great world's faiths as cults within itself—each

distinct religion being a branch on the One Tree of Life.

A Universal Religion does not mean that the methods and traditions peculiar to the temperament of each will be destroyed. The world's religious evolution can best be carried on, for the present at least, along the distinctive lines already established. No exoteric religion is perfect—each has something to teach and something to learn, and the same is true of the various types of civilization. Outside of religion there is much the East can learn of the West and inside religion there is much the West can learn of the East. For instance, the East is in need of the science and mechanical power of the West, and the West is in need of the great spiritual philosophy of the East. Much has already been done by this exchange. India, especially, by her sublime religious thought, is spiritualizing the Western world. The many Eastern mystic

and occult schools in America and Europe constitute a vital religious impulse, not antagonistic to Christianity but supplementary, for the Eastern teaching comes not "to destroy but to fulfill." The Ancient Wisdom of the East has rescued thousands in the West from materialism and restored to them a lost religious faith. On the other hand, the carrying of medical and scientific knowledge to the Oriental people is most beneficial. The modern missionary has

NOTE: Let us say here that we have no sympathy with proselytism. It is not the business of one religion to conquer all other religions. This false notion has been the chief cause of religious persecution. It is based upon the unwarranted assumption that there is only one true religion and all others false. The study of comparative religions has negated this crude notion. What the people of the East need is not a new religion but a revival of their own religions—precisely what the Christian nations of Europe needed in the Middle Ages and still needs for that matter. The Buddhist needs to be taught to be a better Buddhist and the Brahmin a better Brahmin, etc.—each to

done much good in contributing to the material welfare of the people of the East and had he been more tolerant and better informed he might have accomplished more. However, improvements to be really helpful and lasting must be made in the spirit of their own civilization. It would be a mistake to Westernize the East—such an attempt would not mean progress. The new forms must be adapted to the old ideals.

seek out the spiritual truth in his own religion and live it. The great fundamental truths are the same in all religions. To be sure, we find in each religion every grade of manifestation from the most ignorant to the most advanced. If we compare, it is but fair to compare grade with grade, not the image worship of the one with the most advanced views and ideals of the other. The adherents of the old faiths, as well as the Christian, need to abolish the superstitions that have gathered about their religion and return to the purity of the primitive faith. We are glad to see this revival taking place. If we can help these people to a better understanding and deeper ap-

Let us remember, then, that while we are loyal to our own Form of Faith, we need not deprecate the other Forms which God has given for the guidance of the world. We do not detract from Jesus by honoring the other Sons of God—they are all Brothers. He is not less divine because they are divine. To suppose that God for thousands of years has left His children in darkness, giving them no special light until two or three thousand years ago, and then confin-

preciation of their own faith we shall render them a valiant service—far greater than by attempting to impose upon them a foreign religion. The religion of the West, at least as interpreted by Western minds, does not seem adapted to Eastern thought and temperament. Where any headway has been made among the intelligent it has usually resulted in destroying faith in all religion—such have not become converts to Christianity but turned into agnostics. Where success is reported it is frequently only temporary—the loss of emolument or the unusual happening and the convert returns to his first love. The success usually is confined to the outcasts, as among the “Pa-

ing His revelation to a few people inhabiting a territory no larger than the State of New York, is absurd. Such a theory is contradicted by the Great Teachers and mighty literature that long preceded the Christian Era. God is no partialist. Krishna and Gautama, Zoroaster and Hermes, have been as truly Savors to the Eastern world as Jesus has been to the Western world. And many times it is merely a difference of name—the great World Teacher

riahs" in India. But even here the work can be as well if not better done by their own religion as shown by the revival of Buddhism in Ceylon. However, there are places where none of the great religions exist, as in South Africa for instance, and these might be considered the legitimate fields for the old-time missionary endeavor. But when one religion invades the field of another it should be to point to the spiritual comparisons and share truth with it, rather than make proselytes. Let each learn from others and share with others—this is the true religious spirit. Christianity is primarily the religion of the West and if it succeeds in destroying the selfishness, injustice, and gross

being revered under different titles by different races of men. The present World Teacher, called Lord Maitreya in the East, is none other than the Christ of the West.

The modern world is growing more liberal and tolerant. The author of *The Gospel in Pagan Religions*, who, by the way, is an orthodox Christian, says: "He forgets the infinitude of God's mercy who assumes that the plentitude of the creed of the Gospel implies the Gospel emptiness of

materialism, both within and without the Church, it will have its hands full for some time to come. While not disparaging any true effort to help the world, it might be well to cast the mote out of our own eye before we lay too much stress upon casting the beam out of our foreign brother's eye. To be sure, evils exist in the Far East, and in the Near West too, for that matter. But who would think of attributing the blight of child-labor, prostitution, insanity, suicide, divorce, venereal diseases, the slaughter of animals, intemperance, business dishonesty, etc., which flourish so flagrantly in the West, to Christianity? The fact is, these evils are not the result of religion,

all other creeds. It is not a new gospel that we preach; but we do preach that the old Gospel of God's mercy for sinners is so full and overflowing that its plentitude cannot be contained within the limits of any creed, but is found, as a life-giving element, in all creeds that hold out the hope of Divine mercy to sinful men. We do not deny that the Church is the visible kingdom of salvation on the earth, but we contend that there are divine and saving elements outside the

but of neglect of religion. Shall we not be as fair to the religions of the East? The question of difference in civilization of the East and West and their present status is due to the spirit and temperament of the people, the law of cycles and national karma, and not to religious affiliations. There is much for human betterment that needs to be done both in the East and in the West. So far as the East is concerned, we believe the most effective work can be done along purely non-sectarian lines or by aiding the reform movements within the various world faiths—movements that are endeavoring to lift each religion to its highest spiritual level.

Church, even in the great Pagan religions of the past and of the present day.” (*The Gospel in Pagan Religions*, p. 83.)

I refer to this that you may see the drift of modern thought. These words are prophetic. They indicate the broadening of religious thought and the lines of reconstruction of theological doctrine.

The same thought is expressed by the Hindu Vivekananda: “The same light shines through all colors and in the heart of everything the same truth reigns. The Lord has declared to the Hindu in his incarnation as Krishna, ‘I am in every religion as the thread through a string of pearls and wherever thou seest extraordinary holiness and extraordinary power, rising and purifying humanity, know ye that I am there.’”

Comparative study has compelled us to recognize many World Savors and admit that the religions founded by them have

produced great, noble, spiritual types of men and women. But many are still unaware of this fact and are living in utter ignorance that a new era has dawned. They are still trying to keep up the spirit of dissension, narrowness, and bigotry. Such are the Modern Pharisees who glory in their vain egotism, ignorance, and self-conceit.

The following story was told by the Hindu just quoted. "A frog lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. . . . One day a frog that lived in the sea came and fell into the well. 'Whence are you from?' 'I am from the sea.' 'The sea; how big is that? Is it as big as my well?' and he took a leap from one side of the well to the other. 'My friend,' says the frog of the sea, 'how do you compare the sea with your little well?' Then the frog took another

leap and asked, 'Is your sea so big?' 'What nonsense you speak, to compare the sea with your well.' 'Well, then,' said the frog of the well, 'nothing can be bigger than my well; there can be nothing bigger than this; this fellow is a liar, so turn him out.' That has been the difficulty all the while. I am a Hindu. I am sitting in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks that the whole world is his well. The Mohammedan sits in his little well and thinks that is the whole world." (From address of Vivekananda at World's Parliament of Religions, Chicago, 1893.)

Let us broaden our view. God has never left Himself without witnesses in the world. We must not think that the Father of the human race has selected a few of His children for divine favor, while the great mass are left in ignorance and fear.

Religion is eternal and universal. Its

outward forms may change and differ in Jewish, Hindu, Parsee and Christian, but its heart, its essence, is the same in all. Under all external differences there is an inner unity—the One Spirit shining out in every religion. All religions lead to God. The Supreme, speaking through the Hindu Savior, Krishna, declares, “Mankind comes to me along many roads, and on whatever road a man approaches me, on that road do I welcome him; for all roads are mine.”

This broader view will greatly strengthen the faith of each in his own special religion. In the mouth of many witnesses, say the Christian Scriptures, shall the truth be established. The fact that the other great religions of the world bear witness to the spiritual ideals contained in our Scriptures, places these inspirations upon a firmer basis. It cannot be that all the great and noble men in all ages have been

deceived. If these inspirations were exceptional or confined merely to one man or people we might possibly think of them as hallucinations, but when these things are proclaimed in every age and country we are convinced of their truthfulness. The very universality and uniformity of the teaching is an evidence of its validity.

If the writing of this book is of service in breaking down the barriers of this little world of ours, of increasing toleration, kindness and trust of others' sincerity, a candid and earnest seeking after the unities of religion, a nobler and broader spirit and fuller realization of the one God who is in all and over all, my purpose has been accomplished.

THE END.